



# MEANE IN MOVRNING.

*A*

Sermon preached at Saint Maryes  
Spittle in London on Tuesday in  
Easter weeke. 1595.

By THOMAS PLAYFERE Doctor  
of Diuinitie.



ELIZABETH PALACE LIBRARY

AT LONDON,  
Printed by the Widow Orwin for Andrew Wise,  
dwelling in Paules Church yeard, at the  
signe of the Angel. 1596.



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TO THE HO-  
NORABLE AND  
MOST VIRTVOVS LADY,

the Lady Elizabeth Carey, wife to the  
thrife-noble, Sir George Carey, Knight  
Marshall, &c. all prosperitie  
and happines.



*Adam, it is reported that  
Demonax having his  
head broken with a stone,  
and being aduised to cō-  
plaine to the Proconsull  
of that iniurie, answered*

*that hee had more neede goe to a surgeon  
to beale his head, then to a Magistrate to  
redresse his wrong. I must also confesse, I  
had rather haue had my head broken,  
then my sermon so mangied. For this ser-  
mon hath been twice printed already  
without my procurement or prinitie any  
manner of way. Tea to my very great  
griefe and trouble. Neuertheles I haue*  
*A 2* *thought*

# The Epistle

thought good to complaine of no man. For  
in whom the fault resteth I cannot learne  
certainely. This I am sure, not any whil  
in my selfe. Clinius a *Historiographer*,  
having written the story of *Virginus*,  
and meeting with him upon a time saide,  
If you find any thing amisse in your story,  
I pray you pardon it. To whom *Virginus*  
answered, What Clinius, dost thou not  
know I haue done as I did, that such fel-  
lowes as thou art, might write as you  
would? And so, it was my part, to take  
such paynes as conueniently I could, in  
furnishing and providing this sermon a-  
gainst the appoynted time. But afterward  
what others, eyther by reporting or prin-  
ting would make of it, that was not my  
fault, that was not in me either to helpe or  
hinder. Therefore I haue not gone vnto  
any *Magistrate* to complaine, but thought  
it be one of the greatest iniuries that euer  
was offered mee, yet because I knowe not  
what secret purpose the Lord had in lay-  
ing this affliction vpon me, I doe most wil-  
lingly pardon it. Yea, euen as *Moyles*,  
when the first tables were broken, was  
content to make new: in like manner,  
finding in the first editions so many bro-  
ken-ended

## Dedicatorie.

ken-ended sentences, I haue as it were gone to a surgeon, or rather in deede I haue played the surgeon my selfe, and by setting out the sermon anew, haue salued the matter as well as I could. Diogenes seeing the city of Myndus very little and poore, but the gate thereof very large and stately, sayd, You of Myndus, shut your gate, and keepe in your citie, that it runne not away. After the same sorte, the gate (as I may say) and the first entrance into this Sermon, was before very lofty and stately, the Sermon it selfe very simple and poore. Such a stirre they kept, in terming it very vainely and most fondly, A most excellent Sermon, as if they would haue cast the house out of the window, or the citie out of the gate. Wherefore I haue made the gate lesser, and the citie greater. The gate lesser, by entitling it, The meane in Mourning, which is the very drift in deede, and the right scope of the whole Sermon. And the citie greater, by adding diuers notes, in sundry places of the Sermon, as I haue since thought best. So that if any which heard it preached be disposed to reade it, he shall not, I hope, altogether lose his labour. For

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**NOTE**

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## The Epistle

though hee haue all heere which he heard then, yet hee heard not all then, which he hath heere. But how it will please God to affect others I know not. This I wot well, that many a time and oft I haue been much moued my selfe with the meditation of some poyntes in this Sermon. And now of late, next to God and to his holy word, I could take comfort in nothing so much, as in reading that which I haue written in the seuenth part, the first section thereof. Occasioned thereto, by the certaine report of the death of my most deare father, who was well knowne, for his place and calling, to be as good a man, and as sincere a christian, as any hath liued in this age. But for conclusion, I humbly desire your Ladiship, that as I haue dedicated the Pathway to Perfection to my very Honorable good patron, Sir George Carey: so it would please your Ladiship, to let this Sermon passe under the countenance and credit of your name. For if your Ladiship will deigne to read it ouer, then I doubt not but diuers other Ladies & Gentlewomen, which haue virtuous and noble mindes, will vouchsafe also to learne thereby, how they ought

with



## Dedicatorie.

with the daughters of Ierusalem, not to weepe for Christ, but to weepe for themselves. Especially, hauing such a singular example before their eyes as your Ladyship is, whom God hath endued with all ornaments & gifts, both of nature & grace.

From Saint Iohns Colledge in Cambridge the first day of February. 1595.

Your Ladyships euer to  
be commaunded,

Thomas Playfere.

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THE MEANE  
IN MOVR-  
NING.

The Text.

*Weepe not for mee,  
but weepe for your  
selues. Luk. 23. 28.*

**R**ight Honorable, right Wor-  
shipfull, and most Christian  
and blessed brethren; foure  
sortes of people were about  
Christ, when Christ was about his passi-  
on. Of the first sorte were *executioners*,  
which tormented him. Of the second  
sorte were *Iewes* which mock't him. Of  
the third sorte were *lookers-on*, which  
mark't him. Of the fourth sorte were *wel-  
willers*, which lamented him. Now al-  
though it be very likely, that amōg these

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B his

his wel-willers, diuers godly men wept for him, as Saint Iohn the Euangelist, Ioseph of Arimathia, Gamaliell, Nicodemus, and such like; yet it is certaine, both that more women wept then men, and that the women more wept then the men. *More women: more weeping.* More women wept then men, partly by the permission of men, who thought that the womens weeping came rather from weaknes in themselves, then from kindness towards Christ. Partly by the providence of God, who suffered *more women* to weepe then men, that the women, which bewailed Christes death, might coadernne the men, which procured it. Now the women also *more wept* then the men, either of a naturall affection, or els of a voluntary disposition. Naturally sayth S. Peter, the woman is the weaker vessel, as soone moued to weepe, and subiect to many, either affectionate passions or els passionate affections. But touching these women, that which was otherwise naturall to them, was here voluntary in them. For the sinne of a woman, was the ruine of man. Therefore these women willingly *wept the more*. That though a woman

α φιλόδοκον, καὶ  
πειρασθῆναι.

Theophylact.

in Iohan.ca.20.

p.18.571.

woman did most in the second death of the first Adam; yet these might doe least in the first death of the second Adam. For it was Eue a woman which betrayed the first Adam with an apple, & caused him to sin; but it was Iudas a man which betrayed the second Adam with a kisse, and caused him to die. And indeed you shal generally obserue, that notwithstanding at the first, the woman went before the man in transgression and disobedience, neuertheless since to make amends for that fault, the blessed Virgine Mary, and diuers other women haue farre excelled all men, or at the leastwise, most men, in true deuotion and godlines. Wherefore principally Christ here speaketh to the women, because both *more women* wept then men; & the women also *more wept* then the men; *more womē; more weeping;* but yet in them he speaketh (as wel as to them) indifferētly to al his deere friends, both men and women, **VVEEPE NOT FOR ME, BVT VVEEPE FOR YOVR SELVES.**

In which sentence wee may obserue, as many wordes so many partes. Eyght words: eight partes. The first, **VVEEPE NOT:** the second, **BVT VVEEPE:** the  
B 2
third,



third, VVEEPE NOT, BVT VVEEPE;  
 the fourth, FOR MEE: the fift, FOR  
 YOVR SELVES: the fixt, FOR ME,  
 FOR YOVR SELVES. The feuenth,  
 VVEEPE NOT FOR ME; the eight,  
 BVT VVEEPE FOR YOVR SELVES.  
 God grant all our hearts may be so affe-  
 cted with the confideration of thefe ex-  
 cellent matters, as may make moft for  
 the increafe of our comfort in him, and  
 his glory in vs. And I humbly befeech  
 you alfo moft chriſtian brethren, to doe  
 God this honor, and me this fauour. Firſt  
 that you would not preſcribe mee anie  
 methode, or order, how I ſhould handle  
 this text, but that you would giue mee  
 leaue to follow mine own methode, and  
 order, wherein I perſwade my ſelfe, and  
 I hope alſo truly, I haue bin directed by  
 ſpirit of God. Secondly, that you would  
 not run before me, in your ſwift conceit,  
 & earneſt expectation, but that it would  
 pleaſe you to goe on along eaſily all the  
 way with me, till happily at the length,  
 by Gods gracious aſſiſtance, and your  
 gentle acceptance, I come to the end of  
 my Sermon. And then if I haue omitted  
 any thing, which you would haue had  
 me



me sayd, spare mee not, but blame me  
hardly for it, as you shall thinke best.  
WEEPE NOT FOR ME, BVT WVEEP  
FOR YOVR SELVES.

**T**He first part is, WVEEPE NOT. When  
Iairus the ruler of the sinagogue wept  
bitterly for the death of his daughter;  
Christ said vnto him, <sup>b</sup> weepe not. When  
Rachel wept, and would not be comfort-  
ed, seeing neither her sonne Benjamin,  
nor almost any true Beniamite left aliue;  
God sayd vnto her, <sup>c</sup> weepe not. When a  
poore widow wept sore for the death of  
her onely sonne, Christ sayde vnto her,  
<sup>d</sup> weep not, And so here, Christ seeing ma-  
ny Iairusses, many Rachels, many wi-  
dowes, weep for the death of the onely  
sonne of God, sayeth vnto them, *weepe  
not*. Forbidding thereby immoderate  
weeping, which is condemned, *in na-  
ture; in reason; in religion*. In nature, the  
earth when it reioyceth, as in the summer  
time then it is couered with corne, <sup>e</sup> but  
when it hath too forlorne, & sorrow-  
full a countenance, as in the winter time,  
then it is fruitlesse, and barren. The water  
when it is quiet, and calme, bringeth in

b Luk. c. 8. 52.

c Ier. c. 31. 16.

d Luk. 7. 13.

e Psal. 65. 12.

f Eſay. 23. 1.

(g) *Vide Veſa-  
lium. lib. 7. c. 14*  
 & *Toletum in*  
*lib. ſecund.*  
*Ariſtotelis de*  
*anima.*

all maner of marchandife, but when the ſea ſtormes, and roares too much, then the very ſhippes do houle and crie f. The ayre looking cleerely, and cheerefully re-freſheth all thinges, but weeping too much, that is, rayning too much, as in Noahs floude, it drownes the whole world. The fire being but a little ſprinkled with water burneth more brightly, but being too much ouerwhelmed, it giues neither heate, nor light. The eye it ſelfe (as Anatomifts write) (g) hath twiſe as many drie ſkins, like ſlucẽs, to dampe the courſe of the teares, as it hath moyſt humours, like channels, to let them flow forth. For it hath fixe of them, and but three of thoſe. If al the body were an eye, and there were no eares in it: where were then the hearing? If all the eye were a moyſt humour, and there were no drie ſkins in it, where were then the ſeeing? Seeing then too much weeping is; in the earth barrenneſſe; in the water ſhipwrack; in the aire an inundation; in the fire coldneſſe; in the eye blindneſſe; certainly if, the earth, the water, the ayre, the fire, the eie, could ſpeak, they would altogether with one concent ſing a ioyfull ſong of five parts,

parts, and euery one seuerally say vnto vs,  
That we must not weepe too much.

Now *reason* seeth yet more,<sup>h</sup> That too much of a thing is nought. *Etiam mel, si nimium ingratum*. Which is translated thus,<sup>i</sup> It is not good to eat too much honie. If it bee not good eating too much honie; then sure it is not good eating too much wormewood. The Egyptians when they would describe teares, they paint those gems, which we call vnions, whereupon Suidas sayth, <sup>k</sup> Vnions hieroglyphically do signifie the shedding of teares. For as vnions haue their name in latine, because they are found one by one, & neuer more at once: so teares must be shed easily one by one, and neuer bee powred out all at once. Seneca sayeth, that which we must do dayly, we must do moderately. Therefore though we can not quite stop the bloody issue of our teares, at the leastwise we must be sparing, & weep so to day, as we may weepe to morrow, & keep some teares awaies in store, reseruing<sup>l</sup> them to another occasiō afterward. For we reade that Heraclitus when he had look't and sowst himselfe in sorrow all his life long, at length dyed of a dropsie, and so (as I

(h) *Ne quid nimis.*

i Prouer. 25:27

k *Μαργαρίται δηλοῦσι δακρύων ῥοήν.*

l *Si non finire lachrymas, at certe reseruare debemus. l. de consolatio. ad Polybium c. 23.*

καὶ μὴ ἰσθίεν  
τὴν καρδίαν.  
n Prou. 25.20.

may say) drowned himselfe in his owne teares. Yea Niobe by ouermuch weeping was turnde into a stone; euen as Lots wife by turning backe, was turnde into salt. It was one of Pythagoras poesies,<sup>m</sup> not to eate y hart; which is expounded thus, " As a moath freateth the garment, and a worme eateth the wood: so heauines hurteth mā's hart. Now if we may not teare the hart of any other thing with our teeth, then much lesse may we teare our owne hart, with our teares. So that euē blind reason, such as the heathen haue had, doth yet plainly see this, That we must not weepe too much.

But *religion* goeth yet further. For whē God at the first placed mā in the garden of Eden, which is the garden of pleasure, he did indeede there prouide all thinges for him, which might pleasure him. His wife which was equall to him: all other creatures that were inferiour to him: the hearbes which hee did eate: the flowers that he did smell: the pearles which hee did look vpon: the gold that he did tread vpon: all these serude for his delight and ioy. Afterward when sentence had proceeded against the man, that hee should haue

haue sorrow about the fruit of the earth,  
against the woman, that she should haue  
sorrowe about the fruite of the wombe,  
yet it pleased God to assuage and sweet-  
ten these our sorrowes with diuerse sin-  
gular comforts. As first, we haue the ho-  
ly spirit, who is the only comforter. Next  
a good conscience, which is a continuall  
feast. Then the holy scripture, which is (as  
it were) an other paradise. Lastly, an vn-  
fained faith by which wee haue peace  
with GOD. Therefore Athenagoras o  
sayes well, I count that they haue no spi-  
rite, no conscience, no scripture, no faith  
in them which yeeld to too much griefe.  
And Hierome yet more vehemently, p I  
doe from my hart detest al excessiue sor-  
row, seeing it is a very hell vpon earth,  
and an entrance euen in this life into that  
wofull place where there is nothing but  
weeping and gnashing of teeth. Where-  
fore immoderate weeping is condem-  
ned, *in nature*, which teacheth al things:  
*in reason*, which teacheth all men: *in re-  
ligion*, which teacheth al christians, That  
wee must not weepe too much. Thus  
much of weeping too much, which is  
the first part, VVEEPE NOT. VVEEPE

NOT

Ο Αμαθείς καί  
σκαίους λόγων τῶς  
λύπη εἰκόνας.  
*l. de resur. mor.*

p *Detestanda  
sunt ista la-  
chryma qua nō  
habent modū.*

NOT FOR ME, BVT VVEEPE FOR  
YOVR SELVES.

**N**Owe a little of weeping too little  
which is the second parte, BVT  
VVEEPE. They to whom Christ heere  
speaketh, offended in th'excesse. There-  
fore he beginneth thus, *weepe not*. But I  
may wel shift the words, and begin thus,  
*But weepe*. For wee offend, commonly  
in the wāt of weeping, seldome in th'ex-  
cesse. The reason is, because wee lacke  
loue, which being three folde; towards  
our selues: towards our neighbour: to-  
wards God; the greatest worke of loue,  
towards our selues is *repentance*: towards  
our neighbour is *preaching*: towards  
God is *praier*. And al these require some  
teares. So that if we weepe so little as that  
we weepe not at all, we weepe too little.  
Which we must not doe. For first, tou-  
ching *repentance* one sayes truely, ¶ The  
lesser our sorrowes are, the greater are  
our sinnes. But on th'other side, the heads  
of dragons are brokē in the waters<sup>r</sup>, that  
is, very strong and vile sinnes are weake-  
ned and washt away with teares. That  
obligation which was against vs<sup>t</sup>, be-  
fore

¶ *Hoc ipso sunt  
maiores tumo-  
res, quò mino-  
ris dolores.*

¶ Psalm. 74. 13.

¶ Collos. 2. 14.



fore it had beene fastned to the crosse of Christ was engrossed in parchmēt. Now it is but scribed in paper. So that if wee blur it dayly with weeping vpon it, our teares will be like *aqua fortis*, to take out the hand-writing quite and cleane, that God shall neither reade nor see our sins. When Alexander had reade a long and tedious Epistle written to him by Antipater, wherein were diuers accusations against his mother Olympias, What, saies he, me thinkes Antipater knoweth not, that one little teare of a mother will easily blot out many Epistles. (\*) And certainly the teares not onely of Gods mother, but euen of euery child of God will much more easily blot out the memorie of many sinnes, though they were before, like the sinnes of Iuda, written with a pen of yron, and grauen with the point of a diamond (\*). Therefore sayth Alcuinus, <sup>†</sup> we must wash our hearts in the troubled poole of Bethesda(u) in the troubled teares of repentance. For as in a well, except there be some water in it we can not easily see the baggage that lieth in the bottome: so in the depth of the heart without teares we can not see our sinnes.

(\*) *Ignorare videtur Antipater quod vna matris lachryma neulas delebit epistolas.*

(\*) *Iere. 17. 1.*

<sup>†</sup> *Lauandum est cor penitentia lachrymis.*

(u) *Iohn 5. 2.*

x l.23. *initio.*

y *Commen. in*  
*Psal. 103.*

(z) Luk. 7. 44.

finnes. Teares make our finnes not seene, and seene. Not seene to God, and seene to vs. God not seeing them forgives them, and we seeing them amend them. Pliny writeth that the teares of vine-branches doe cure the leprosie. \* And so the teares of those vine branches which are grafted into the true vine, doe cure the leprosie of sinne. S. Austin witnesseth that the Eagle feeling his wings heauie, plungeth the in a fountaine, & so reneweth his strength y : After the same sort, a Christian feeling the heauie burthen of his sins, batheth himselfe in a fountaine of teares, and so washing of the olde man, which is the body of sinne, is made young againe, and lustie as an eagle. That sinfull woman (z) because shee loved much, therefore shee washt Christes feete with her teares. A strange sight. I haue oftentimes seene the heauen wash the earth. But I neuer before sawe the earth wash the heauen: yet here I see it. An earthly and a sinfull woman washeth the heauenly feete of Christ. But because shee washt Christs feete with her teares, therefore Christ crowned her head with his mercies. The prodigall childe had

no



no sooner returned home by weeping  
crosse (as we say) and cryed *peccavi*, but  
straightwaies he was receiued. Loe yee  
what force there is in three sillables.<sup>a</sup> For  
God hearing a sinner in trew contrition  
utter but this one word of three sillables,  
*peccavi*, I haue sinned, <sup>b</sup> is so in a maner  
charmed and inchaunted with it, that he  
hath no power ouer himselfe, he cannot  
but grant remission. Saint Peter likewise  
though he were an old man in yeares, yet  
he was a very child, and a prodigall child  
in weeping. And as his faith was so great  
that he leapt into a sea of waters to come  
to Christ: so his repentance was so great  
that he leapt into a sea of teares when hee  
went from Christ. He wept so bitterly (as  
Clemens Romanus testifieth) that there  
were gutters and furrowes in his face,  
made with those teares which trickled  
downe his cheekes. And therefore sayes  
Cyril, <sup>c</sup> hee recouered that place by be-  
wayling his offence which hee had lost  
by denying his master. For sayth Nazi-  
anzen, <sup>d</sup> God is more merciful, then man  
can bee sinfull, if hee will bee sorrowfull.  
Wherefore we may see by these exam-  
ples, of the sinfull woman: of the prodi-  
gall

*a Quantum  
valent tres sil-  
laba? Ambro-  
sius.*

*b Οὐ δύναται τὸ  
ἡμάρτανά κλύσαι  
&c.*

*Chrysost. Hom.  
πρὸς αὐτόν.*

*c Locum flendo  
recepit quem  
negando perdi-  
derat. In Leui-  
ticum. Isb. 16.*

*d Θεὸς δίκρως  
τὸ φιλαίσρων  
ἀνθρώπου.*

gall childe : of Saint Peter, that weeping doth especially recommend our repentance, that we may purchase our pardon.

c Leuit. 21. 20.

Touching *preaching*, the voyce of a preacher ought to be the voyce of a cryer, which should not pype to make the people daunce, but mourne to make them weepe. Hence it is, that in the olde lawe c none that was blinde or had any blemish in his eye might serue at the altar. There are many reasons of this lawe. Among many this may be one, because for that impediment in his eye hee could not well shew his inward sorrowing by his outward weeping. And when they offered vp to the Lorde their first borne, who was ordinarily in euery familie their priest or their preacher, they offered also with him a paire of turtle doves or two yong pigeons. That paire of turtle doves did signifie a paire of mournfull eies. These two yong pigeons did signify likewise two weeping eyes. And at that offering they praied for their first born, that afterward he might haue such eyes himselfe. For as pigeons flie to their windowes f: so the sincere preacher hath no other refuge to flie vnto, but onely to his windowes,

f Esay 60. 8.

windowes,

windowes, that is to his eyes, which are  
 glazed with teares, when they weepe for  
 the sins of the people. Christ Iesus is much  
 delighted in such kinde of eyes, saying so  
 oftē to his spouse, Thine eies are pigeons  
 eyes. The holy Ghost also, descending  
 himselfe in the forme of doue. And the  
 Prophets like doves vpon the waters  
 which are washt with milke & remaine  
 by the ful vessels(g) vsually receiued their  
 prophecies beside riuers. As Ezechiel be-  
 side the riuer Cobar : Daniel beside the  
 riuer Tigris : the Baptist beside the riuer  
 Iordane. Yea also they preached their  
 prophecies, not so much with wordes as  
 with riuers of teares. The prophet Dauid  
 was so valiant, that he ouercame a migh-  
 tie huge giant, and tare a Beare in peeces  
 as easily as if it had beene a Kyd, & slew  
 a fierce lyon with no other weapon, but  
 onely with his naked handes, and diuerse  
 other times like a violent whirlewinde  
 bare downe all before him. Yet when he  
 came to preach, hee was so soft-hear-  
 ted, and so tender-ey'd, that he said, Mine  
 eies gush out riuers of water, because  
 men keepe not thy law. O that my head  
 were full of water, sayes Ieremie, & mine  
 eies

(g) Cant. 5. 12.

*h Plus gemitibus, quam sermonibus, plus fletu quam affatu.*

*i Non plausum sed planctum.*

*k Sint eorum lachrymae, tua laudes.*

eies a fountaine of teares. I protest, sayes Paule, that for these three yeares I haue not ceased to warne euery one of you with teares day and night. For indeede, as Austin witnesseth, there is more good to be done with sighing then with speaking, with weeping then with wordesh. And Prosper saith, that a preacher must seeke not his owne praise, but the peoples profit in sorrowing for their sinnes<sup>i</sup>. And Ierome sayes, that the preacher is most highly commended, not when the people<sup>k</sup> clap their hands, but when they knocke their breasts. Wherefore as it is an Idol and no God which hath eies and seeth not: So hee is rather an Idoll shepheard then a godly pastour, which hath eies and weepeth not more or lesse, one time or other in preaching to the people.

Touching prayer, Saint Iames sayes, the prayer of a iust man preuaileth much, if it be feruent. For a feruent prayer cometh from a feruent spirit, which is wholly inspired with that holy spirit, who maketh request in vs and for vs, with sighes and grones, which cannot be exprest. As it is in one of the Psalmes, <sup>1</sup> Hee sendeth

doth forth his word and melteth them, he  
 breatheth forth his spirite, and the waters  
 flowe. Hee sendeth forth his worde, and  
 breatheth forth his spirit, when the holy  
 Ghost moueth vs to praye. He melteth  
 them and the waters flow, when teares  
 trickle downe from our eyes. For as a see-  
 thing pot runneth ouer: so sayes a holy  
 heart, seething (as it were) like a pot, and  
 boyling in feruent prayer<sup>m</sup>, I power o-  
 uer my soule within mee. According to  
 that of Austin<sup>n</sup>, The more holy and de-  
 uout a man is, the more will he be sure to  
 weepe in his prayer. And no maruaile  
 that hee doth weepe in praying, which  
 doth pray for weeping. Grant, O Lorde,  
 sayes the same father, that I may haue a  
 fountaine of teares, then especially when  
 I offer vp to thee my prayers and suppli-  
 cations<sup>n</sup>. For the oliue tree is most a-  
 boundant in fruite when it distilleth. And  
 so a Christian is most plentifull & powre-  
 full in prayer when he weepeth. Hereup-  
 on King Dauid saith, I am as a greene o-  
 liue tree, in the house of the Lord. And  
 our Sauour himselfe went often to the  
 mount of Oliues, where hee offered vp  
 prayers and supplications, with strong  
 crying

C

m Psalm. 42. 4.

*n Quo quisque  
sanctior, eo eius  
in orando fletus  
Gberior.*

*o Da mihi la-  
chrymarum  
fontem, tum  
precipue, cum  
preces & ora-  
tiones tibi offe-  
ro. Manualis  
cap. 11.*

ρ Σιδαντ παρὰ τὸ  
σινοςθαι τοὺς ὀ-  
φθαλμοὺς.

¶ Διὰ τὴν οὐρανὸν  
ἐκφύει τὸ ἰσχυρὸν  
πνεῦμα.

¶ Cum spiritus  
hominis suspi-  
rat, spiritus  
Dei aspirat.  
(Expectat la-  
chrymas no-  
stras, et pro-  
fundat pietat-  
em suam. De  
penit. l. c. 4.

crying and teares. And therefore he wil-  
leth vs also, to haue fayth as a grayne of  
mustard seede. Now mustard seede hath  
his name in Greeke, ρ because it makes  
the eyes weepe. So that hee which in  
prayer hath fayth, as a grayne of mustard  
seede, hath such a fayth, as makes his eyes  
weepe. And then Christ sayes to him,  
Thou hast wounded my heart with one  
of thine eyes. If with one, then much  
more with both. For, as Synesius testifi-  
eth, weeping is more pearcing, and more  
forcible to perswade God, and euen to  
wound his heart, then all the eloquence,  
then all the rhetorick in the world. And  
Cyprian sayes, when the spirite of man  
sendeth out sighes in prayer, then the spi-  
rit of God giues grace. And Ambrose,  
God looketh when wee praye, that wee  
should power out our teares, that hee  
might poure out his mercies. As for ex-  
ample, Anna Samuels mother, in the bit-  
ternes of her soule wept sore when shee  
prayed. Looke how salte vapours arise  
out of the sea, which afterward are tur-  
ned into a pleasant shower: so out of the  
sea of her sorrowfull soule did arise sobs  
and sighes like salt vapours, which im-  
mediatly



mediatly were turned into a sweet shower of teares. Therefore God heard her prayer, and sent her a sonne. The rather, because this weeping, the more bitter it was to her, the more sweete it was to God. So Iacob wrestled with God, and preuayled against God. But the Prophet Osee sheweth, that his wrestling was by weeping, and his preuailing was by praying. So Ezechias being sicke prayed, praying turn'd him toward the wall and wept. And then with weeping as with gunshot he battered downe that partition wall of his finnes, which kept Gods louing countenance from him. Therefore sayes the Lord to him, *I haue heard thy prayers and thy teares.* A strange speech. *I haue heard thy prayers.* That I vnderstande well enough. But *I haue heard thy teares.* What should bee the meaning of this, trow you? Haue teares tongues, I marueile, or can they speake, that they may be heard? yea surely I dare bee bolde to say it. The cloud-cleauing thunder of th'almightie can not make such a ratling sound, and such a roaring noyse in the eares of man, as our teares doe in the eares of God. Therefore Da-

t Gen. 32.28.

u Ose. c. 12. v. 4.

x Psal. 141. 1.

y Psal. 192. 10.

(z) Psal. 192.  
10.

(a) Psal. 31. 6. 13

uid both before he had prayed, \*desireth God to heare the voice of his crying, and also after he had praied, y thanketh God because hee had heard the voice of his weeping. For indeede hee himselfe also sayes of himselfe, (z) I mingled my drink with weeping. And where was this drink of his, but in that cup of which he sayes in an other place, (a) I will take the cup of saluation, (or of prayer, & thank(giuing)) and call vpon the name of the Lord. So that Dauid mingling his drinke with weeping, mingled his prayer with weeping. Wherefore as Elizeus did cast salt into the waters of Iericho, to make them sweete: so must wee salt and season our prayers with teares, to make them sauerie and delightsome to God. A man can neuer loue himselfe aright, that doth not sometimes weepe in *repentance*: nor his neighbour (if he be a preacher) that doth not sometimes weepe in *preaching*: nor God, that doth not sometimes weepe in *prayer*. So that we must not bee like the Stoikes which were neuer at all moued. Then we shal weepe too little. As is proued in this second part, BVT VVEEPE. VVEEP NOT FOR ME, BVT VVEEPE FOR



FOR YOVR SELVES.

THE third part is next, **VVEEPE NOT,**  
**BVT VVEEPE.** Which noteth, seeing both the excesse and the want are to bee eschewed, that therefore the true meane, which wee must keepe in weeping, consisteth in an equall entermingling of these two extremities, **VVEEPE NOT BVT VVEEPE** both together. **VVEEPE NOT,** sayes he, Too much is contrary to nature. **BVT VVEEPE,** too little is contrary to repentance. **VVEEPE NOT,** too much is contrary to reason. **BVT VVEEPE,** too little is contrarie to preaching. **VVEEPE NOT,** too much is contrarie to religion. **BVT VVEEPE,** too little is contrary to prayer. S. Paul chargeth Timothie to be instant, in season, & out of season. First in season, then out of season. Teaching thereby that vnseasonable opportunitie, is better then seasonable importunity. Yet to keep a meane in exhorting, that wee must as well vse importunitie sometimes, so it bee in season, as take an opportunitie alwaies, though it be out of season. Euen so, sayes our Sauour here, **VVEEPE NOT, BVT**

**C 3** **VVEEPE.**

VVEEPE. First weepenot, then but weep.  
 Teaching thereby that not to weepe is  
 better then to weep, yet to keep a meane  
 in weeping, that we must, as well some-  
 times in not weeping weepe, as alwaies  
 in weeping not weepe. For th'apottle  
 saith, *That they which reioyce must bee  
 as though they reioyced not, and they  
 which weepe must be as though they wept  
 not. They which reioyce must bee as  
 though they reioyced not, because, sayes  
 Gregorie, b Al theioye the godly haue in  
 this life is as a sower grape gathered out  
 of time. And Ambrose, c The children  
 of God not onely in sorrow, but euen in  
 ioye also sometimes shed teares. They  
 reioyce as though they reioyced not. And  
 they which weepe must be as though they  
 wept not, because, saies Macarius, d Euen  
 teares are a comforte to the righteous.  
 And Ambrose againe, e To them that  
 are well affected, weeping is a very great  
 delight. They weepe as though they wept  
 not. Wherefore as certaine leauen apples  
 haue a sowerish sweetnes, and some olde  
 wines haue a sweetish sowrenes; so both  
 our sorrow must bee ioyfull, and our ioye  
 must be sorrowfull. Our sorrow must bee  
 ioyfull; as Christ did weepe vpon Palme*

b Gaudium  
 huius vite, sua  
 acerba. Inc. 28.  
 Iob.

c Non solum  
 dolor, sed et la-  
 titia habet su-  
 as lachrymas.

d Au' tu te di-  
 xeris, tui qu' est.  
 Homil. 5.

e Est pijs affec-  
 tib quidam e-  
 riam flendus vo-  
 luptas. De obi-  
 tu Valentiani.  
 v. 4+9.

sunday. Christ did weepe. There is sorrow. Vpon Palme sunday. There is ioy. *And our ioy must be sorrowful*; as the Israelites did eat the sweet Easter lambe with sower hearbs. The sweete Easter lambe. There is ioy. VVEEPE NOT. With sower hearbs. There is sorrow. BVT VVEEP. VVEEP NOT. This is a fiery speech, as whē S. Iohn saies, ¶ Christs eies are as a flame of fire<sup>f</sup>, that is, subiect now to no weeping. BVT VVEEPE. This is a watry speech, as when Dauid saies, I water my couch with my teares. So that if we would recōcile these speeches together, we must reconcile fire and water together. Gregory obserueth, that in the raine-bow there are two colours, red which resembleth fire, & blew which resembleth water (g). Red, that we might not weepe, beholding the fire which shal burne whē Christ shall iudge the worlde: and blew that wee might weepe, beholding the water which did flow when God did drowne the worlde. Therefore as there bee two colours, red and blew in one raine-bowe: So there must be two affections, ioye and sorrowe in one heart. This the wisdomē of our auncestors seemeth to insinuate, euen in

C 4

the

f Reuel. 19. 12.

(g) *In arcu eodem color ignis & aqua simul ostenditur: quia ex parte est caruleus, ex parte rubicundus: ut & trinusque iudicij testis sit, & unus videlicet faciendi, & alterius facti. Homil. 8. in Ezech.*

the apparell which they haue appointed to be worn at this solemnitie. For y<sup>e</sup> chief magistrates of the citie, this day weare scarlet gownes which is a kind of red like fire, but to morrowe they weare violet gownes which is a kind of blew like water. Wherefore the colours of the rainbow, which we see in your attire, doe admonish you and vs all, that ioy and sorrow haue such an entercourse in this life, that though this day we VVEEPE NOT, yet to morrow perhaps we can not BUT VVEEPE. This day wee read Salomons songs, to morrow peraduenture we may read Ieremies lamentations. Now in Elias his sacrifice, there were not only the colours of fire and water, but euen fire and water indeede. <sup>b</sup> In so much as the fire of the Lord consumed & licked the water of the aulter. And assuredly our sorrowfull soule will be a most acceptable sacrifice to God, as Elias his sacrifice was, if we haue both the fire of Ætna, & the water of Nilus, so as the ardent fire of faith, well nie consume & almost burn vp, the flowing streame of loue. \* Austin reporteth, that there is a fountaine in Epirus, which not onely putteth out torches that

h 1. Reg. 18. 38

*\* In Epiro sacer  
fons est frigidus  
Vltra omnes a-  
guas, & spec-  
tata diuersita-  
tis. Nam si in  
eum ardentem  
demergas fa-  
cem, extinguit,  
si procul ac sine  
igne admoueas  
in nocte ingenio  
inflammat. So-  
lennus. Poly. cap.*

are

are lighted, but also lighteth torches that  
are put out <sup>i</sup>. Fulgosus likewise repor-  
teth, <sup>k</sup> that there is an other fountaine  
neere Grenoble a citie in France, which  
although it haue not hotte waters as a  
bath, yet oftentimes together with bub-  
bles of water it casteth vp flames of fire.  
The fountaine of teares that is in our eies  
must be like these two fountains. As the  
Psalmist witnesseth, *When my sorrow was  
stirred (sayes he) my hart was hot with-  
in mee, and while I was musing the fire  
kindled<sup>l</sup>. When my sorrow was stirred.*  
There is the first fountaine. *My hart was  
hot within me.* There is the torch ligh-  
ted. *And while I was musing.* There is  
the other fountaine. *The fire kindled.*  
There is the flame burning. Whereupon  
one saies fitly, Our eies must neither bee  
drowned, nor drie<sup>m</sup>. If they wāt fire, they  
will bee drowned. If they want water,  
they wilbe drie. Wherefore, both VVEEPE  
NOT, and BVT VVEEPE: both fire,  
and water, must goe together, that our  
eyes be neither drowned, nor drie. And  
this is the right moderatiō we must keep  
in weeping, as appeareth in this third  
part, VVEEPE NOT, BVT VVEEPE  
both

*i De ciuitate  
Dei lib 25.c.3.  
k Mirum son-  
tem discere de-  
bemus, apud  
Gratianopolim  
Galliam Vr-  
bem. Nam  
quamuis calē-  
tes aquas non  
habeat, tamen  
simul cum ipsis  
aquis, flammās  
per sepe emit-  
tit. Fulgosus  
lib.1. non longe  
à fine.*

*l Psal.30.v.3.*

*m Nec fluant  
oculi, nec sicci  
sint. Seneca.*

both together. VVEEPE NOT FOR ME, BUT  
VVEEPE FOR YOVR SELVES.

**T**He fourth part followeth, FOR ME.  
Weepe not too much for my death:  
For the death of Christ; is *the death of*  
*death: the death of the diuell: the life of*  
*himselfe: the life of man.* The reason of  
all this, is his innocency and righteous-  
nes, which makes first that as the life of  
Christ is the life of life: so the death of  
Christ is *the death of death.* Put the case  
how you please, this is a most certaine  
trueth, that the gate of life had neuer bin  
opened vnto vs, if Christ who is *the*  
*death of death* had not by his death o-  
uercome death (a). Therefore both be-  
fore his death he threatneth and chalen-  
geth death saying, (b) O death I will be-  
thy death: and also after his death he de-  
rideth and scorneth death, saying, (c) O  
death thou art but a drone, where is now  
thy sting (d)? Aske death any of you (I  
pray) and say, death how hast thou lost  
thy sting? how hast thou lost thy strength?  
What is the matter that virgins and very  
children do now contemne thee, whereas  
kings and euen tyrants did before feare  
thee?

a *Mors mortis  
morti mortem  
nisi morte de-  
differ, Caelestis  
Est ianna  
clausa foret.*

(b) Ose 13.14.

(c) 1. Cor. 15.

55.

(d) *sic Iohan-  
nes Pistorius  
Erasmus Rote-  
rodami affinis,  
igni creman-  
dus dixit, O  
mors &bs est  
tua Victoria?*



Death (I warrant) wil answere you,  
that the only cause of this is the death of  
Christ. Euen as a bee stinging a dead  
body takes no hurt, but stinging a liue  
body many times loseth both sting &  
life together; in like maner death, so long  
as it stung mortal men only which were  
dead in sin was neuer a whit the worse,  
but when it stunge Christ once, who is  
life it selfe, by and by it lost both sting  
and strength. Therefore as the brasen ser-  
pent was so farre from hurting the Isra-  
elites that contrariwise it healed them:  
after the same sort death is now so far frō  
hurting any true Israelite, that on the o-  
ther side, if affliction as a fiery serpent  
sting vs, or if any thing els hurt vs, pre-  
sently it is helped & redressed by death.  
Those which will needs play the hob-  
goblins or the nightewalkinge spirites  
(as we call them) al the while they speak  
vnder a hollow vault, or leape forth with  
an vgly vizard vpō their faces, they are so  
terrible that he which thinkes himselfe  
no small man may perhaps be affrighted  
with them. But if some lusty fellowe  
chaunce to steppe into one of these and  
cudgle him well fauoredly, and pull the  
vizarde



vizarde from his face, then euery boye  
 laughes him to scorne. So is it in this  
 matter. Death was a terrible bulbegger,  
 and made euery man afraide of him a  
 great while, but Christ dying buckled  
 with this bulbegger, and coniured him  
 (as I may say) out of his hollowe vault,  
 when as the dead comminge out of the  
 graues were seene in Ierusalem: and puld  
 the vizard from his face, when as he him-  
 selfe risinge, left the linnē clothes which  
 were the vizard of death behinde him.  
 Therefore as that asse called *Cumani*  
*asinus* ietting vp and downe in a Lyons  
 skinne did for a time terrifie his maister,  
 but afterwards being discried did bene-  
 fit him very much: semblably death  
 stands nowe like a silly asse, hauing his  
 Lyons skinne puld ouer his eares, and is  
 so farre from terrifying any, that it bene-  
 fits all true christians, because by it they  
 rest from their laboures, and if they bee  
 oppressed with troubles or cares, when  
 they come to death they are discharged:  
 death as an asse doth beare these burdens  
 for them. O blessed, blessed be our lord,  
 which hath so disarmed death that it can  
 not doe vs any hurt, no more then a bee  
 can

can which hath no sting; nay rather it  
doth vs much good, as the brasen serpent  
did the Israelites: which hath so disma-  
led death that it can not make vs afraid,  
no more then a scarbug can which hath  
no vizard, nay rather as an asse beareth  
his masters burdens, so death easeth and  
refresheth vs. This hath Christ done by  
his death. Hee that felleth a tree vpon  
which the sun shineth, may well cut the  
tree, but can not hurt the sunne. He that  
powreth water vpon yron which is red  
hote, may well quench the heate, but  
he can not hurt the yron. And so Christ  
the sunne of righteousness did driue away  
the shadowe of death: and as glowing  
yron was too hot and too hard a morsell  
for death to digest. All the while Adam  
did eate any other fruit which God gaue  
him leaue to eate, he was nourished by  
it: but when he had tasted of the forbid-  
den tree he perished. Right so death had  
free leaue to deuoure any other man,  
Christ only excepted, but when it went  
about to destroy Christ, then it was de-  
stroyed it selfe. Those barbarous people  
called Cannibals which feed only vpon  
rawe flesh, especially of men, if they hap-  
pen

pen to eate a peece of roasted meate, commonly they surfet of it and die: Euen so the right Canniball the only deuourer of all mankinde; death I meane, tasting of Christes fleshe, and finding it not to bee rawe (such as it was vsed to eate) but wholsome and heauenly meate indeede, presently tooke a surfet of it, & within three dayes dyed. For euen as whē Iudas had receiued a sop at Christs hand, anon after his bowels gushed out: in like sort death beinge so faucie as to snatch a sop (as it were) of Christes fleshe, and a little bit of his body, was by & by like Iudas choked and strangled with it, and faine to yeeld it vp againe, when Christ on Easter day reuiued. Death I wisse, had not bin brought vp so daintily before, nor vsed to such manner of meate, but alwaies had rauened either with Mithridates daughters vpon the poison of sinne, or else with Noahs crow vpon the carrion of corruption. Wherefore nowe saies Fulgentius, e death did indeede taste of Christe, but could not swallow him vp, nor digest him. Contrariwise Christ as soone as euer he had but a little tasted of death & ests ones hee did

e Mors Christi  
*sum gustauit,  
 sed non deglutiuit.  
 f Hebr. cap. 2.  
 Ger. 9.*

did deuoure death, he did swallowe vp death in victory. And so the death of Christ by reason of his righteousnes is the death of death.

It is also the death of the diuell. As the Apostle saies that by his death he did ouercome not only death, but him also which had the power of death, the diuel. It is reported that the Libard vseth a strange kinde of pollicy to kill the ape. Hce lyeth downe vpon the grounde as though he were starke dead: which the apes seeing come all together, & in despite skip vp vpon him. This the Libard beareth patiently till he thinks they haue wearied themselues with their sporting. Then sodainly hce likewise leaps vp and catches one in his mouth, and in each foote one, which immediatly he killeth & deuoureth (g). This was Christs pollicy. He was layd in the dust for dead. The diuel then insulted ouer him and trampled vpon him. But he like a liuely Libard startinge vp on Easter day astonisheth the souldiers set to keep him which were the diuels apes, & made them lye like dead men<sup>(h)</sup>. Euen as he tolde them before by his prophet, saying. I will be to

(g) *Conculcans insultantes ludibrij causa donec pardalis sentiens illas iam saltando defatigatas de repente reuiuiscens alias dentib. alias Unguib. corripit. Eras. Prou. Pardi mortem adsimulat. h Math. cap. 28. Ger. 7.*

i Ose. cap. 13.  
Ver. 7.

(k) *Iudicium*  
10. Ver. 23.

1 *Ex ore filium*  
*demittit ara-*  
*neorum more:*  
*in cuius fide ex-*  
*tremo guttula*  
*est margarita*  
*splendore, ea*  
*tactus in Ver-*  
*tice serpens*  
*moritur. Ex.*  
196.

(m) *Signa fi-*  
*dei atq; vexilla*  
*dominica pas-*  
*sionis attollens*  
*coccum in fene-*  
*stra ligauit.*  
*Ambro. de fide*  
*libro 5. cap. 5.*  
*et Paulinus*  
*Natali 8. Pu-*  
*niceo proprium*  
*signauit Velle-*  
*re rectum.*

to them as a very Lyon, and as a Lybard in the way of Ashur (i). For as blind Samson by his death killed the Philistines, when they were playinge the apes in mocking and mowinge at him (k): so Christ by his death destroyed the diuell. Scaliger writeth that the Chameleon when hee espies a serpent taking shade vnder a tree, climes vp into that tree and lets downe a threed, breathed out of his mouth as small as a spiders threed, at the end wherof there is a little drop as cleare as any pearle, which fallinge vpon the serpents head kills him<sup>1</sup>. Christ is this Chameleon. He climes vp into the tree of his crosse and lets downe a threed of blood, issuing out of his side, like Rahabs red threed hanging out of her window (m), the least drop wherof beeing so precious and so peereles falling vpon the serpents head kills him. The wilde bull of al things can not abide any red coloure. Therefore the hunter for the nonce standinge before a tree, puts on a redde garment. Whom when the bull sees, he runnes at him as hard as he can driue. But the hunter slipping a side the bulls hornes sticke fast in the tree. As when Dauid slipped aside

side Sauls speare stuck fast in the wall  
 (n) Such a hunter is Christ. Christ stand-  
 ing before the tree of his crosse, puts on  
 a red garment dipt and died in his owne  
 blood, as one that commeth with redde  
 garments from Bozra (o). Therefore the  
 diuell and his angels like wilde bulles of  
 Bazan (p) ran at him. But he shifting for  
 himselfe, their hornes sticke fast in his  
 crosse. As Abrahams ram by his hornes  
 stuck fast in the briers (q). Thus is the di-  
 uell caught and killed. A Dragon indeed  
 kills an Elephant : yet so as the Elephant  
 falling downe kills the dragon with him.  
 An Elephant kills Eleazar : yet so as Ele-  
 azar falling down kills the Elephāt with  
 him r. And accordingly to this, the diuell  
 killing Christ was killed by Christ. Yea  
 as an Elephant is stronger then the Dra-  
 gon, and Eleazar is stronger then the E-  
 lephant : so Christ is stronger then them  
 both. For the Elephant doth not liue af-  
 ter hee hath killed the Dragon, neither  
 doth Eleazar liue after he hath killed the  
 Elephant : but Christ liueth after he hath  
 destroyed the diuell. Leauing the diuell  
 dead, he is nowe risen himselfe from the  
 dead. Wherefore as a Lybard killeth the

(n) 1. Sam. 19.  
10.

(o) Esa. cap. 63.  
1.

(p) Psalm. 22.  
12.

(q) Genesis.  
22.13.

r 1. Māch. 6.  
46.



ape: and a Chameleon the serpent: and a hunter the bull: and an Elephant the dragon: & Eleazar the Elephāt himselfe: so Christ the true Eleazar, which signifies the helpe of God, hath by his death killed, that mischeeuous ape the diuells that olde serpent the diuell: that wilde bull the deuill: that great dragon the deuill: that raging elephant the deuill. Whē Mahomet, the secōd of that name, besieged Belgrade in Seruia, one of his captaines at length got vp vpon the wall of the city with banner displayed. A noble Bohemian espying this ranne to the captaine, & clasping him fast about the middle, asked one Capistranus standing beneath, whether it would be any danger of damnatiō to his soule, if he should cast himselfe downe headlong with that dogge (so he tearmed the turke,) to be slaine with him? Capistranus answering that it was no daunger at all to his soule, the Bohemian forthwith tumbled himselfe downe with the Turke in his armes, and so by his owne death only fauored the life of all the city<sup>(s)</sup>. Such an exploit was this of Christ. The diuell like the great Turke besieging not only one city, but euen

(s) Zieglerus.  
de illustribus  
Giris German-  
niae cap. 98.

even all mankinde, Christ alone like this noble Bohemian encountred with him. And seeing the case was so, that this dog the diuel, could not be killed starke dead except Christ died also; therefore he made no reckoning of his life, but gaue himselfe to death for vs, that hee only dying for all the people, by his death our deadly enemy might for euer be destroyed. For so Origen testifieth that there were two crucified vpon the crosse of Christ. Christ himselfe, visibly: with his will: and for a time. The diuell, inuisibly: against his will: and for euer (r). Therefore the crosse is that victorious chariot in the vpper part wherof Christ sitteth as a triumphat conqueror, and in the lower part of it the diuell is drawn as a captiue, and is made an open spectacle of ignominy & reproch. Diuerse auncient fathers note the virgin Mary was married that the diuell might be deceiued. For he knewe well enough Christ should be borne of a virgin. But he neuer suspected blessed Mary was a virgin, considering she was wedded to Ioseph. Therefore he did not lye in wait to destroy the seed of the woman so circumspectly as otherwise hee

(r) *Homi. 8. in Iosua.*

would if he had bin aware or wist any such thing. So that the birth of Christ did cosen the diuel. But the death of Christ did conquer the diuell. And that much more gloriously when the temple of his body was vpon the pinnacle of the crosse, then when the body of his crosse was vpon the pinnacle of the temple. For when he was vpon the temple his breath spake better things then Sathan: but when he was vpon the crosse his bloud spake better things then Abell: and there his breath came from his lunges out of his mouth, but here his bloud came from his heart out of his side: and there hee fought standing stoutly to it, and withstanding Sathan hee would not in any wise throwe down himselfe, but here he skirmished yeelding and humbling himselfe to the death of the crosse: and there the diuill ascended vp to him vnto the toppe of an high mountaine, and so (as I may say) bad him base at his own goale, but here he himselfe descended down to the diuell into the neathermost hell, and so spoiled principalities and powers, and slewe the great Leuiathan in the very bottome of his own bottomles pit. For the

the diuell like a greedy rauinous fishe  
snatching at the baite of Christs body (as  
Damascene speaketh ) was pearced  
through and twicht vp with the hooke  
of his Deity u. Therefore both before  
Christs passion, Peter tooke mony out  
of a fishes mouth to pay his tribute: and  
also after Christs passion, the disciples  
broyled a fishe for him to feede vpon.  
Whereby we see, that Christ, who made  
a fishe pay tribute to Cæsar for him,  
made the diuell also pay tribute to death  
for him: and on the other side that the  
diuell while he went about to catch this  
good fishe, which is Iesus Christ Gods  
sonne the sauour ( as Methodius and Sy-  
billa proue the letters of *ixθυς*, (x) seue-  
rally signifie ) was himselfe caught, yea  
also killed by Christ. So that all the while  
Christ was buried in the graue, the diuel  
was broyled in hell. Wherefore as it was  
booteles for Goliath to brandishe his  
speare against Dauid: so it little auailed  
the diuell to shake his speare likewise in  
the hand of the souldier against the heart  
of Christ. For as Dauid hauinge heard  
Goliath prate & talke his pleasure, when  
they came to the poynt at the first stroke

υ τῶ τῆς θείας  
τοῦ σώματος τοῦ  
καίματος.

(x) Ἰησοῦς χρι-  
στὸς θεοῦ υἱὸς σω-  
τήρ.

(y) *Sanè crux  
ipsa funda est,  
qua David Go-  
liath horren-  
dum armis &  
formidabilem  
Gisū prostravit  
humis. Cyr. Ioh.  
l. 8. 17.*

z Psal. 92. 13.

a *Chattamar.*

ouerthrew him : so Christ with that very selfe same speare which gaue him a little venny in cōparison, or (if it be lawful for me so to speake) but a phillip on the side, which was soone after recured, gaue the diuell a deadly wound in the forehead, which with all his pawes hee shall neuer be able to claw off. And again, as Dauid onely with his sling wrought this feat: so Christ onely by his death, and by the power of his crosse, which is the sling of Dauid(y) did conquer & subdue the deuil. And so the death of Christ by reaso of his righteousness is *the death of the deuil.*

It is on the other side *the life of him- selfe.* That which was prophecied in the Psalme is here fulfilled in christ. z The iust shal flourish as the palme tree. In the hebrew it is *Tamar*, which signifies only a palme tree. But in the greek it is *Phoinix* which signifies not only a palme tree, but also a Phenix. Which translation proueth two things. First, that Iesus the iust one did most florish when he was most afflicted. For the iust shal flourish as the palmetree<sup>a</sup>. Now the palme tree, though it haue many waights at the top, and many snakes at the roote, yet still it saies, I

am neither oppressed with the waights,  
nor distressed with the snakes <sup>b</sup>. And so  
Christ the true palme tree, though all the  
iudgements of God, and all the finnes of  
the worlde, like vnsupportable waights  
were laide vpon him, yea though the cur-  
sed Iewes stooode beneath like venemous  
snakes hissing and byting at him, yet he  
was, neither so oppressed with them, nor  
so distressed with these, but that euen vp-  
on his crosse he did most flourish, when he  
was most afflicted. As peny royall being  
hung vp in the larder house, yet buds his  
yellow flower: and Noahs oliue tree be-  
ing drownde vnder the water, yet keepes  
his greene braunch: and Aarons rod be-  
ing clunge and drie, yet brings forth ripe  
almonds: and Moses bramble bush be-  
ing set on fire, yet shines and is not con-  
sumed. Secondly, that Iesus the iust one  
did most liue, when hee seem'de most to  
be dead. For the iust shall flourish as the  
phenix\*. Now the phenix though sitting  
in his nest among the holy spices of Ara-  
bia he be burnt to ashes, yet still he sayes,  
I die not but olde age dieth in me <sup>c</sup>. And  
so Christ the true phenix, though lying  
in his graue among the hot spices wher-

*b Nec premor,  
nec perimor.*

*\*as phoenix.*

*c Moritur me  
non moriente  
senectus.*



(d) *Cantator  
cygnus funeris  
ipse fuit. Marti  
alis lib. 13. E-  
pigr.*

(e) *Nunc enim  
Gester Epami-  
nondas nasci-  
tur, quia sic  
moritur.*

with Nichodemus embalmed him, hee was neuer like to rise from death to life againe, yet he dyed not but mortalitie died in him, and immortalitie so liued in him, that euen in his sepulchre hee did most liue, when hee seemde most to bee dead. As the Laurell is greenest in the foulest winter: and the lime is hottest in the coldest water: and the glow-worme shineth brightest when the night is darkest: and the swan singeth sweetest when his death is neere<sup>(d)</sup>. Epaminondas being sore wounded in fight, demaunded of his souldiers standing by, whether his enemies were ouerthrowne or no? They answered yea. Then whether his buckler were whole or no? They answered also I. Nay then (sayes he) all is well. This is not the ende of my life, but the beginning of my glory. For now your deere Epaminondas dying thus gloriously shal rather be borne awayne then buried<sup>(e)</sup>. Christ likewise was sore wounded. But his enemies death and the deuill were ouerthrowne and spoyled. His buckler, which was his Godhead, was whole and vntouched. Therefore there was no harme done. His death was no death, but an exaltation

altation vnto greater glory (<sup>f</sup>). That noble Eunuch riding in his cooch read in Esay, that Christ was silent before his death, as a lambe before the shearer. He sayes not, before the butcher, but, before the shearer. Insinuating that death did not kill Christ, but onely sheare him a little. Neither yet had death Christes fleece when hee was shorne. For Christ taking to himselfe a spounge full of vinegar, that is, ful of our sharpe and sower sinnes, did giue vs for it purple wool full of blood, that is, full of his pure and perfect iustice. And indeed the onely livery which Christ our Lorde and master giueth all vs that are his faithfull seruants, is a coate made of this purple wooll. The Psalmist sayes, that God giueth his snow like wooll. But here wee may turne the sentence, and say, that Christ giueth his wooll like snow. For as snow couereth the ground when it is ragged and deformed: so Christes wooll which is his coate without seame, couereth our sinnes, and though they were as crimson, yet maketh them white as snow. And as Gedeons fleece when it was moist, the earth was drie, but when it was drie the earth was moist:

(f) *Ego si exaltatus in uero.*  
*Ioh. 12. 32.*

g *Ioh. ca. 19. 29*

h *Heb. c. 9. 19.*

moist: So when Christs fleece was moist as a greene tree, then were all wee drie like rotten stickes, but when his fleece was drie, all the bloud and water being wrung out of his precious side, then were we moist'ned with his grace. Wherefore seeing death had not Christes fleece while he was shorne, but we haue it which beleeue in him, it followeth that neither death was the better nor christ the worse. But as a lamb is much more nimble and liuely for shearing: so this shearing of death was a kinde of quickening to the lambe of God, and onely a trimming to him before he ascended to his father, as Ioseph was trim'd and poul'd before hee appeared to Pharaoh. For looke how Adam slept: so Christ died <sup>i</sup>. When Adam slept, his side was opened: when Christ died, his side was opened. Adams side being opened, flesh and bone were taken out: Christs side being opened, water and bloud were taken out. Of Adams flesh and bone the woman was built: of Christes water and bloud the Church is built. So that the death of Christ is nothing else but the sleepe of Adam. For as he sayes of the damselfs death, The dam-  
fell

*i Dormit A-  
dam, moritur  
Christus. Pro-  
sper.*

sell is not dead but sleepeth; so hee sayes of his owne death, I laid me downe and slept, and rose vp againe for the Lord sustained me. And in an other place, when God the father sayth to his sonne, Awake my glory, awake my lute and harpe: God the sonne answeres to his father, I will awake right early. That vessel which Peter sawe in a traunce, which came down from heauen to the earth, and was knit at the foure corners, and had all manner of beastes in it, did betoken Christ. Christ came downe from heauen to the earth: and his storie is knit vp by the foure Euangelistes: and hee hath made Jewes and Gentiles, yea all nations, though they were as bad as beastes before, yet he hath made them all, I say, one in himselfe. Nowe saies Cassianus, it is worth the noting, that the holy Ghost saies not, this vessel was a sheete, but was like a sheete<sup>k</sup>. A sheete may signifie either sleep or death. Because there is both a sleeping sheete, and a winding sheete. But neither was Peters vessell a sleepe, though it were like a sheete: neither was Christs bodie dead, though it were lapt in a sheete. For we our selues canne not  
so

*k Pulchrè ait,  
Non linteum  
sed, Quasi lin-  
teum.*

so properly bee saide to liue in our first  
 birth, as in our second birth: and Christs  
 life when hee lay in that new wombe, in  
 which neuer any other was conceiued, is  
 nothing to his life, when hee laye in that  
 newe tombe, in which neuer any other  
 was buried. Wherefore as Iacob trauail-  
 ling towards Haram, when he had layde  
 an heape of stones vnder his head, and  
 taken a nap by the way, was much reui-  
 ued with it after his tedious iourney:  
 so Christ trauailing towards heauen,  
 when he had slept a little in that stony se-  
 pulchre which was hewen out of a rock,  
 liued then most princely after his painfull  
 passion. Tell me when did Ionas liue? in  
 the hatches of the ship, or in the bellie of  
 the whale? In the hatches of the shippe?  
 why? I am sure you will not say so. That  
 was nothing. But to liue in the bellie of  
 the whale when the marriners were in  
 extreme ieopardie and daunger vpon the  
 water, and yet Ionas most safe and secure  
 vnder the water, this indeede was some-  
 what. Who euer saw such a wonder? The  
 waues were one while hoisted vp to the  
 highest clowdes, an other while hurled  
 downe to the nethermost depth, Ionas  
 him-

selfe being all this while in the very gulfe of destruction, and yet not one haire the worse. Christs case was the same. As Ionas was in the bellie of the whale three daies and three nightes : so and so long was the sonne of man in the bowels of the earth. Yet he had no more hurt then Ionas had. But liued better vnder the earth then we can vpon the earth, better in death then we can in life. Tell me whe did Daniell liue ? In the kings court ? or in the lyons denne ? In the kinges court ? why ? there is no great reason for that. Any man might haue liued there. But to liue in the lions den, when the mouth of the den was shut, and the mouths of the lyons open, this indeed was the life of an angel & no man. What king could euer make lyons attend, and waite vpon him ? Yet here you might haue seene worthie Dauiel sitting in the midst of many hungry lyons, when as the lions lay downe at his feete couching and crouching before him, and adored their owne pray cast vnto them, which otherwise they would haue werried, and being beastes became men in humanitie towarde this saint, seeing men became beastes in crueltye.



elty againſt him. The ſame reaſon was in Chriſt. His ſepulchre was ſealed as wel as Daniels den. And hee ſaies alſo of himſelfe in the Pſalme, My ſoule is among lions. Theſe lions were the terrours of death, and the horrors of hell. Yet hee tooke no more hurt thē Daniel did. But brake the chaines of death into ſitters, and the gates of hell into ſhivers; and then moſt gloriously triumphed. And ſo the death of Chriſt by reaſon of his righteouſnes is *the life of himſelfe*.

It is laſtly *the life of man*. Whē Chriſts ſpeare had opened that way of life which the Cherubins ſword had ſtopt vp, then ſaies our Sauour to the theefe, This day ſhalt thou be with me in paradice. Adam and Eue both in one day were expelled out of paradice. Chriſt & the theefe both in one day were receiued into paradice. Ye both in one houre of the day. For about noone when the winde blew Adam and Eue were expelled. And ſo about the ſixt houre, that is about twelue a clocke in the day time, Chriſt and the theefe were receiued. Chriſt ſaying to the theefe while he did draw him vp into paradice <sup>1</sup>, I do draw thee

thee with the cordes of a man euen with  
bands of loue. But the septuaginte  
translate the hebrewe words <sup>m</sup> which  
signifie, with the cordes of a man, into  
those greeke words <sup>n</sup> which signifie  
with the destruction of a man. As if  
Christ should say thus to the theefe. I do  
so dearely loue thee that I am content,  
my selfe to bee destroyed that thou mai-  
est bee saued, my selfe to dye that thou  
maiest liue. I doe drawe thee with the  
destruction of a man, euen with bandes  
of loue. So that the theefe who sawe his  
owne woundes and death in Christs bo-  
dy, did see also Christes sauing health &  
life in his owne body. As Alcuinus sayes  
writing vpon the sixt of Iohn <sup>o</sup>; when  
the liuinge Lord dyed, then the dyinge  
theefe liued. Notably sayes the prophet  
<sup>p</sup>, The breath of our nostrils, Christ the  
Lord is taken in our sins, to whom wee  
sayd wee shall liue in thy shadowe. If  
Christ be the breath of our nostrils, then  
he is our life. And againe, if we liue in  
his shadowe, then we liue in his death.  
For where there is breath in a shadowe,  
there there is life in death. Nowe as the  
ouershadowing of the holy Ghost was  
the

*m Bechanele  
adam.*

*n ἐν διαβολῇ αἰ-  
σθησεν.*

*o Assumpsit  
vitam mortem,  
ut mors accipe-  
ret vitam,  
p Lamen. 4.  
ver. 21.*

q *Mortuus*  
*mortuum sus-*  
*citauit.*  
 r Nix et nix  
 iat. ec.

f Esay. cap. 38.  
 8.

the life of Christ; so the ouershadowing of Christe, is the life of man. And as Peters shadowe gaue health to the sicke: so Christes shadowe giueth life to the dead, yea a thousand times rather Christs then Peters. For as Elias his spirit was doubled vpon Elizeus, because Elias being aliue restored some to life, but Elizeus, as Ierom sayes, being dead raised vp one from the dead q: so Peters spirit was doubled vpon Christ, because Peter being aliue was a phisition to the liuinge, but Christ as Chrysostome saith, beinge dead was a phisition to the dead r. Or rather indeed in this comparison there is no comparison. But as Peters spirit was a shadowe to Christs spirit: so Peters shadowe was nothing to Christs death. Ezechias seeing the shadow of the sunne goe ten degrees backe in the diall, was assured by this signe, that he should recouer of his sicknes f. Sick Ezechias may signifie all mankinde which is sicke by reason of sinne. But this is an vnfallible signe we shall recouer, because the sun hath gone ten degrees backe in the dyal. The sun of righteousnes Iesus Christ hath for our sake made him-selfe lower by many

many degrees in the earth. My father is greater then I. There hee is gone backe tenne degrees belowe his father. Thou hast made him lower then the angels. There hee is gone backe ten degrees belowe the angels. I am a worme and no man. There he is gone back ten degrees belowe men. A liue dogge is better then a dead lyon (\*). There he is gone backe ten degrees belowe wormes. For he was not counted so good as a liue worme, but was buried in the earth as a dead lyon to be meate for the wormes, if it had bin possible for this holy one to see corruption. But blessed, O blessed bee our Lord ! Christ beeinge in the forme of God was buried in the graue, & so was made lower then his father; nay lower then angels; nay lower then men; nay lower then wormes: that we being now no better then wormes might be crowned in heauen, and so might bee made higher then wormes; yea higher then men; yea higher then angels; yea partakers of the same life and kingdome with Christ. Pliny reporteth u that there was a diall set in Campus martius to note the shadowes of the sun which agreeing

(t) *Eccles. 5.*  
*Ver. 4.*

u *L. 36. cap. 10.*

E

very

very well at the first, afterwards for thirty yeers together did not agree with the sun. All the time of those thirty yea three and thirty yeeres that Christ liued in his humiliation here vpon earth, you might haue seene such a diall. In which time the shadowe of the diall did not agree with the shining of the sun. But thanks be to God, all the better for vs. When the sunne went backward ten degrees in the diall, then Ezechias went forward fifteen degrees in his life. He liued fiftene yeers longer. And so the going of this sunne Iesus Christ ten degrees backward, hath healed all our sicknes, and set vs a thousand degrees forward, and infinitely aduanced vs by his death to euerlasting life. For Christ is that louinge Rachell, which dyes her selfe in childbirth to bringe forth her sonne Benjamin aliue; Christ is that righteous Adam which by the bloody sweat of his browes hath earned for vs the bread of life; Christ is that iust Noah, which shutting vp himselfe in his Arcke as in a sepulchre saueth all that come to him aliue: Christ is that tender Pellican which woundinge his own brest, doth with his blood restore againe

gaine his yong ones to life. And euen as when many birds are caught in a net, if a Pellican, or any other great bird that is amonge them get out, all the rest that are little ones follow after: semblably Christ as a great bird haning broken through the net of death, all we escape with him: So that wee may say with the Psalmist, Our soule is escaped as a bird out of the snare of the fowler, the snare is broken & we are deliuered. Arnobius vpon these wordes in the psalme x, Despise not the worke of thine own hands, writeth thus, We are the worke of thine own handes, seeing wee are thy workmanshippe (y). Now because the worke of thy handes was destroied by the worke of our hands, therefore were thy handes nayled to the crosse for our sinnes. That those handes of thine might repaire againe the worke of thy handes by the tree of the crosse, which was destroyed by the tree of concupiscence. Thus far Arnobius. Whereby wee may gather that the fruit of the tree of knowledge of good and euill is euill, that is death, but the fruit of the tree of life, that is of the crosse of Christ, is life. When Alexander had throwen downe

x Psalm. 138.  
8.

(y) Eph. 2. 10.  
*Ipsius sumus  
factura conditi  
in Christo.*

*Quantum ad  
substantiam fe-  
cit, quantum ad  
gratiam condi-  
dit. Tertull.  
aduer. Mar.  
l. 5. non longe  
a fine.*



the walles of the Thebes, Phryne a harlot promised that she would at her own charges repaire them againe, so that the citicens would suffer this title to bee grauen vpon the gate, *Alexander hath throwen them downe, but Phryne hath raised them vp*(<sup>z</sup>). The case is quite contrary here. Eue hath ouerthrowene not only Thebes, but euen all mankind. Christ hath at his owne cost and charges repaired and built vs vp againe. Therefore wee must graue this title vpon the crosse of Christ, *Eue hath throwne vs downe, But Christ hath raised vs vp*. Eues tree of knowledge of good and euill hath throwen vs downe, but Christs tree of life hath raised vs vp. Nay I will be bold to say yet more. What is that? Marry this, That as far as the tree of life excelleth the tree of knowledge of good and euill, so farre the crosse of Christ excelleth the tree of life. I know well many will muse & maruel much what I meane to say so. And some perhaps will scarce beleue it is true which I say. Neuertheless, most christian and blessed brethren, make you no doubt of it. For it is not my opinion or my speech only. They are the  
very

(<sup>z</sup>) Α'λεξανδρος  
αὐτὸν κατέσκαψεν,  
ἡ δὲ Φρύνη αὐτὸν  
ἐπέσκαψεν.  
Plutar.

very words of our sauiour. I came, saies he, that men might haue life<sup>(a)</sup>, & that they might haue it more abundantly. More abundantly? What is that? That abundantly wee might haue more life by the crosse of Christ, then euer wee could haue had by the tree of life: that abundantly we might gaine more by the obedience of Christ in his death, then euer wee lost or could lose by the disobedience of Adam in his life. And therefore though that sinne of Adam was so haynous and so horrible; that it cast the image of God out of Paradise; that it polluted all the race of mankind; that it condemned the whole world; that it defaced the very frame of heauen it selfe; yet considering the sequels, how not only the guilt of this sinne, but euen the very memory of it is now vtterly abolished by the bloud of Christ, S. Gregory is not afraid to say, O happy, happy, happy man was Adam that euer hee so sinned and transgressed against God<sup>b</sup>. Because by this meanes both hee and all wee haue found; such plentiful redemption; such vnestimable mercy; such superabundant grace; such felicity; such e-

(a) Iohn chap.  
10. 10.

*b O felix culpa  
qua talem ac  
tantum merui-  
it habere re-  
demptorem.*

e *Christi fel  
nostrum mel.*

ternity; such life by Christs death. For as hony beeinge found in a dead lyon, the death of the lyon was the sustenance of Sampson; so Christs gall is our hony e, & the bitter death of Christ by reason of his righteousness is *the sweet life of man.* Thus you see that the death of Christ is, *the death of death; the death of the diuel; the life of himsele; the life of man.* And therefore he saies in this fourth part, weep not too much for my death, FOR MEE. VVEEP NOT FOR MEE BVT VVEEP FOR YOVR SELVES.

[ Perceiue beloued I haue bin somewhat long in this part. Therefore I will make more hast in the rest, and do what I can deuise that I may not seeme tedious vnto you. Now then to the fift part. FOR YOVR SELVES. Weepen not too little for your owne life. For the life of man is quite contrary. The life of man is *the life of death: the life of the diuell: the death of himsele: the death of Christ.* The reason of all this is his iniquity and sinne. Which euen in gods deare children, saies Barnard, is cast downe, but not cast out d. Therefore though sin can  
not

d *Deiectum,  
non eiectum.*

not sometimes rule ouer vs, because it is  
cast downe, yet it will alwaies dwell in  
vs, because it is not cast out. For it is so  
bred in the bone, that till our bones bee  
with Iosephs bones caried out of Ægypt,  
that is out of the world, sin can not bee  
carried out of our bones. The irish histo-  
ry telleth vs that the city of Waterford  
giueth this posey *Intacta manet* (c). Be-  
cause since it was first conquered by  
king Henry the second, it was neuer yet  
attaynted, no not so much as touched  
with treason. Also that the yle of Arren  
in that country hath such a pure ayre, that  
it was neuer yet infected with the plague.  
Wee can not say thus of the nature of  
man, That either it is so cleere from trea-  
son, as that city is, or els that it is so cleare  
from infection, as that Iland is. Nay our  
very reason is treason, and our best affe-  
ction is no better then an infection, if it  
be well sifted in the sight of God. Eua-  
grius recordeth f, that the Romanes got  
such a victory ouer Chosroes, one of the  
Persian kings, that this Chosroes made a  
lawe, that neuer after any king of Per-  
sia should moue warre against the Ro-  
manes. We cannot possibly subdue sin

e It continu-  
eth vntouched.

f lib. 5 ca. 15.

g ὁ ἀληθὴς θς.  
vz' ου.

h *Pabulum*  
*mortis.*

in such sort, as the Romanes did this Persian king. But do wee what we can do, sinne will alwayes be a Iebuzite, a false borderer, yea a ranck traytor rebelling against the spittit. Which makes the life of man first to bee, saies Chrysostom, a *debt* (as it were) owne & due to death. For the diuell is the father of sin, and sin is the mother of death. Hereupon Saint Iames saies, that sin beeing finished trauieling in childbyrth like a mother bringeth forth death. And Dauid in the ninth psalme calleth sin the gate of death. Because as a man comes into a house by the gate : so death came into the world by sinne. The corruption of our fleshe did not make the soule sinfull : but the sinne of our soule did make the flesh corruptible. Wherupon Lactantius calleth sin the reliefe or the foode of death h. As a fier goeth out, when all the fuell is spent, but burneth, as long as that lasteth : so death dieth when sin ceaseth, but where sin aboundeth there death rageth. The Prophet Abacucke sinning not, death was so far from him that he was able to slee without winges : but king Asa sinning, death was so neere to him that he

was

was not able to stand vpon his feet. Nay wee may see this in one & the selfesame mā. Moyſes ſinning not death could not meet with him in the bottome of the red ſea: but ſinninge death did ſeaze vpon him in the top of mount Nebo. So that the life of man by reaſon of his ſin is *the life of death.*

It is alſo *the life of the deuill.* As Emiſenus ſayes, Each one hath in him as many deuils as euils<sup>i</sup>: euery ſeuerall ſinne being ſufficient to maintaine a ſeuerall deuill. The godly finding no ioy in the earth, haue their conuerſation in heauen. But Sathan finding no ioy in hell, hath his conuerſation in the earth. So that y<sup>e</sup> earth is a hell to vs; but a heauen to him. Here hee hath his liuing. As it was ſaid at the firſt, Thou ſhalt eate the duſt of the earth all the daies of thy life. This duſt, ſayes Macarius, is the deuils dyet<sup>k</sup>. And therefore as a ſcadle curre waites for a bone: ſo hee that goes about ſeeking whom he may deuour, watches continually till the godly ſhake off the duſt from their feet, that is, ſhake off ſome ſinne which they haue gotten by walking in the worlde, that then hee may licke it vp as one of thoſe

*i Tot demonia quot crimina.*

*k κατὰ τὸν πόρον τῆς ἡμέρας.*



*1 Dulce diabolo  
peccare nos.  
Hila. Enarra.  
in p. 118.*

*m ἡδονὴ δὲ τοῦ σα-  
τανῆος ἐστίν.  
In cap. Luk. 16.  
p. 320.*

*n Job. 40. 10.*

*o Esca eius e-  
lecta.  
Abacuc. 1. 16.*

*p Aut impetrat  
mortes aut im-  
petis mores.  
Leo.*

those dogs, which did licke vp Iezabels bloud. This is meate and drinke to him<sup>l</sup>. He loues it a life to see vs sinne, euen as cursed Cham did to see Noahs nakednes. And as flies are alwaies busie about a fore place : so, sayes Theophilact<sup>m</sup>, That is a sport or a pleasure to Sathan, which is a fore or a paine to man. Especially if he be a godly man. For this Behemoth the deuill *eateth grasse as an ox* <sup>n</sup>. Whereupon Gregory noteth, that a sheepe or any such other beast will eat any manner of grasse, though it be trampled and stained neuer so much : but an ox will eat no kind of grasse but that which is green and fresh. And so the deuill will be sure to haue his feede of the very finest and best <sup>o</sup>. For the angell of the Lord reioyceth most when one that is a sinner conuerteth. He eateth grasse as a sheepe. But the angel of sathan reioyceth most, when one that is a conuert sinneth. Hee eateth grasse as an ox. If the deuill can not keepe a man from liuing long, then hee will hinder him from liuing well <sup>p</sup>. If hee can not kill him, then hee will corrupt him. And indeede hee takes greater pleasure in corrupting one god-

man, then in killing a hundred wicked. He was more delighted when David slew but Vrias, then when Saul slew himselfe: whē Peter did but deny Christ, then when Judas betrayed him. So that the life of man by reason of his sin is the delight, yea it is the very *life of the Devil*.

It is on th'other side *the death of himselfe*. O miserable wretch that I am (saies one) who shall deliuer me from this body of death? The life of the godly is a very body of death. But their death is onely a shadow of death. Thales a Philosopher being demaunded what difference there is betweene life and death? Answered, They are all one. Then being asked againe, if he had not rather liue, then die? No, saies he, as before, for they are al one. But Ierome saies farre more excellently, They are not all one. That is not true. For it is one thing to liue in continuall danger of death: an other thing to die in continuall assurance of life. Therefore Ecclesiastes saies, that the day of our death is better then the day of our birth. For when we are borne we are mortall: but when we are dead we are immortal. And

wee

q *Aliud viuere  
mortuū: ali-  
ud mori victu-  
rum.*

1 Gen. 40. 20.

1 Jerem. 20. 14.

wee are aliue in the wombe to die in the world : but wee are dead in the graue to liue in heauen. Hence it is that the wicked are merrie at their birth day, as Pharaoh made a feast at his birth day, when his chiefe baker was hanged : and Herod likewise made a feast at his birth day whē Iohn Baptist was beheaded: but they are sory at their dying day, as Iudas was sorie when he went about to hang himselfe: & Cain was afraid euery one would kill him that met him. Contrariwise the godly are sory at their birth day, as Iob, Let the day perish wherein I was borne: and Ieremie, Let not the day wherein my mother bare me be blessed: But they are merrie at their dying day, as Simeō, Lord now lettest thou thy seruant depart in peace: & Paul, I desire to be dissolued & to be with Christ. Therefore we also keep holy daies, and celebrate the memorie of the Saints not vpon their birth-daies, but vpon their death-daies, to shew that these two are not all one, but  $\hat{p}$  the day of our death is better then the day of our birth. For whereas there are two waies, the one hauing in it, first a trāsitory life, & the eternall death, the other hauing in it first

transitory death, & then an eternall life:  
the wicked choose to liue here for a time,  
though they die for it hereafter eternally,  
but the godly choose to haue their life hid  
with Christ here, that they may liue with  
Christ eternally hereafter. Therefore the  
wicked neuer think of death; but the god-  
ly think of nothing els. As Alexander the  
monarch of  $\mathfrak{p}$  world had al other things,  
he had only a sepulchre to bury him in whē  
he was dead; he neuer thought of that.  
But Abraham the heire of the world had  
no other possession of his own, but only  
a field which he bought to bury his dead  
in; he thought of nothing else. We read  
that Daniel strowed ashes in the temple  
to descrie the footesteps of Bels priests,  
which did eate vp the meate. So did A-  
braham strow ashes in his memorie, say-  
ing, I will speake vnto my Lord though  
I bee but dust and ashes. So doe all the  
faithfull remembring they shall one day  
returne to dust and ashes. That so see-  
ing and marking the footesteps of death  
how it continually commeth and stea-  
th away their strength (as Bels priests  
did the meate) how it dayly eateth vp &  
wasteth and consumeth their life, they  
may

may be alwaies prepared for it. Our first parents made them garments of figge leaues. But God misliking that gaue the garmentes of skinnnes. Therefore Christ in the Gospell cursed the fig tree which did beare onely fig leaues to couer our sinne: but cōmended the Baptist which did weare skins to discouer our mortallitie. For not onely, as Austin sayth, Our whole life is a disease: but also as Bernard saith, Our whole life is a death. The life of man by reason of his sinne is a continuall disease, yea it is the very death of himselfe.

It is lastly *the death of Christ*. The prophet Esay calleth Christ a sin, or a sacrifice for sinne x, prefigured by all those sin-offerings of the old lawe. Because indeede when Christ was crucified at the first, he was broken for our sinnes. According to that of Tertullian, y Sinne it was which brought the sonne of God to his death. The Iewes were only instruments and accessaries to it: sinne was the setter and the principall. They cryed, *Crucifie him* in the courte of Pilate: but our sinnes cryed, *Crucifie him* in the court of heauen. Now as the death of Christ was not

effici-

t *Vita morbus.*  
u *Vita mors.*

x *Aham.*  
Esay 53.10.

y *Propter peccatum mori necesse habuit filius dei.*  
*Vide etiam Aug. Medita. cap.7. Vbi docet hominem esse causam passionis.*

efficient to saue the wicked: so the sinne  
of the wicked was not sufficient to con-  
demne Christ. But the scripture sayth of  
them which either are, or at leastwise  
seeme to bee godly, They say they know  
God, but by their works they deny him:  
and, Saul, Saul, why dost thou persecute  
me? and, They crucifie again vnto them-  
selues the sonne of God. Zacharie pro-  
phecieth of Christ, \* That when one shall  
say vnto him, what are these wounds in  
thy hands? Then he shall answere, Thus  
was I wounded in the house of my friends.  
That is, in the house of the which ought  
to haue bin my friends. So that our sins  
did wound Christes bandes at the first.  
And now also not the wicked, which are  
no part of his bodie, but wee which are  
mystical members of his bodie, & there-  
fore shuld by good reason be his friends:  
we I say, do yet oftentimes by our sinnes  
deny Christ with Peter: nay wee perse-  
cute Christ with Paul: nay wee crucifie  
Christ with the Iews. Yea (if it wil please  
you to heare me) I will say yet more, we  
crucifie Christ farre more cruelly then  
the Iews did. Then his body was passible  
and mortall, now it is glorified and im-  
mortall;

\* Zach. 13. 6.



mortall; they knew not what they did, we doe ill enough, yet wee knowe what we doe well enough: they pearced him with a speare, we pearce him with reproches; they buried him in the earth, wee burie him in obliuion; then he rose again the third day: but we so burie Christ, that not once in three dayes, no not once in three weekes he ariseth or shineth in our hearts. Nay, that which I am ashamed to speake, though some are not ashamed to doe it, there are in the world which haue no time, not once in three moneths, not once in three yeeres, no not once search in their whole life to thinke of Christ, but burie him in the perpetuall forgetfulnes of their careles conscience, as in a barren land, where all good things are forgotten. Wherefore let euery one as soone as hee is tempted to any sinne, thinke straightwaies that he sees Christ comming towards him, wrapt vp in white linnen cloathes as he was buried, with a kercher bound about his head, and crying after a gastly and fearefull sort, Beware, Take heede what you doe, Detest sinne, abhorre sin, Fie vpon it, A shamelight on it, It once did most vilely  
and

and vilanouslie murther mee: but now  
 seeing my woundes are whole againe,  
 do not (I beseech you) do not rubbe and  
 renewe them with your sinnes to make  
 them bleed afresh: now seeing the scepter  
 of the kingdome of heauen is put in-  
 to my hand, doe not offer mee a reede a-  
 gaine to mocke mee: now seeing my  
 head is crowned with the pure golde of  
 eternall glorie, doe not set a crowne of  
 thornes vpon it againe: now seeing I my  
 selfe am enstalled in the throne of the  
 right hand of maiestie, doe not pull me  
 out of my throne, and throw mee into  
 the graue againe, and with your sinnes  
 scale a mightie great stone vpon mee, to  
 stifle me, and presse me, and holde mee  
 down in death. Obeloued, good beloued  
 at his instance be perswaded, by whose  
 bloud you are redeemed. Haue pitie,  
 haue pitie vpon poore Iesus. Once he  
 voluntarily yea euen ioyfully dyed for vs,  
 and if that one death had not bin suffici-  
 ent, he would haue bin content then to  
 haue dyed a thousande deaths more.  
 Now he protesteth, that the least sinne  
 of any one Christian, doth more vex him  
 euen at the very heart, then all his dolo-

rous paynes vpon the crosse. Our sinnes are those souldiers which take him, those tormentors which whippe him, those thorns which gore his head, those nayles which pearce his feete, that speare which sheds his bloud, that crosse which takes away his life. And yet if to greeue him thus continually would do vs any good, then hee would bee most glad to prefer our good, though neuer so little, before his owne grieve, though neuer so great. But it is not so. That one death which he willingly suffered, was for our saluation. These diuers deaths which wee with our sinnes so often put him to against his wil, do make for our greater dānatiō. Therefore he beseecheth vs, & I also being prostrate at the very feet of euery one of you heartely in his name exhorte you, if wee will haue no pity of him, yet for the tender loue wee beare to our owne deare soules, that we would not alwaies keepe him vpon the racke, and euery daye vex this iust Lot with our vnlawfull deedes, that we would not any more shed his precious bloud, and tread it and trample it vnder our feete. This I assure you (blessed Christians) will be a most forcible

ble meanes, not only to terrifie and fraye  
vs from sin which we may commit here-  
after, but also to mollifie and melt our  
hartes for sin which we haue committed  
heretofore, if we consider, that the life  
of man by reason of his sin is *the death*  
*of Christ*. Thus you see that the life of  
man, *is the life of death: the life of the di-*  
*uill: the death of himselfe: the death of*  
*Christ*. And therefore he saith in this fift  
part, weepe not too little for your owne  
life, **FOR YOUR SELVES, WEEPE**  
**NOT FOR ME, BUT WEEP FOR**  
**YOUR SELVES.**

**T**He sixt part is next, **FOR ME FOR**  
**YOUR SELVES.** Which noteth,  
seeing both the excesse and the want are  
to bee eschewed, that therefore the true  
meane which wee must keepe betweene  
Christ and our selues, consisteth in a cer-  
taine qualification of these two extre-  
mities, **FOR ME FOR YOUR SELVES**  
both together. Weepe not too much,  
saith he, for my death, which is *the death*  
*of death*: weep not too little for your own  
life, which is *the life of death*. Not too  
to much for my death, which is *the death*

*of the diuell*: not too little for your owne  
 life, which is *the life of the diuell*. Not too  
 much for my death, which is *my life*:  
 not too little for your owne life, which is  
*your death*. Not too much for my death,  
 which is *the life of man*: not too little  
 for your owne life, which is *the death of*  
*Christ*. Saint Paul willeth the Corinthi-  
 ans to approue themselues by honor and  
 dishonor. First by honour, then by disho-  
 nour. Teaching thereby that dishonora-  
 ble honor is better then honorable disho-  
 nour. Yet to keepe a meane in this mat-  
 ter, that we must as well count it an ho-  
 nor, to bee sometimes dishonored with  
 Christ, as a dishonor to bee alwaies ho-  
 nored without Christ. Euen so sayes our  
 Sauour here **FOR ME FOR YOUR**  
**SELVES.** First **FOR ME**, then **FOR**  
**YOUR SELVES.** Teaching thereby  
 that to reioyce for Christ is better then  
 to weepe for our selues. Yet to keepe a  
 meane betwixt both, that we must as wel  
 sometimes descend out of Christ into  
 our selues to weepe, as alwaies ascend  
 out of our selues into Christ to reioyce.  
 For the Apostle sayes, that we must re-  
 ioyce with them that reioyce and weepe  
 with

with them that weepe. If my friend bee alwaies sorowfull and neuer ioyfull, hee hath no pleasure by me, if he be alwayes ioyful & neuer sorowful, I haue no prooffe of him, but he is my dearest friend, most delighted in mee, best approued by me, that takes such part as I doe, sometimes reioysing, and sometymes weeping, reioysing when I reioyce, and weeping when I weepe. The like is to bee seene in this place. **FOR ME FOR YOVR SELVES.** If a Christian alwaies thinke of his owne miserie and neuer of Christs mercie, hee will despayre: if hee alwayes thinke of Christs mercy and neuer of his owne misery, hee will presume. But hee is the best Christian, so hye, that he cannot despayre, so low, that he cannot presume, which inclines as well to the one as to the other, sometimes reioysing and sometimes weeping; reioysing for Christ and weeping for himselfe. A man cannot weep too little for Christ, if he presume not: a man cannot weep too much for himselfe, if he despayre not. But he may easily despayre, that weeps too much for Christ: and he may easely presume, that weeps too little for himselfe. Wherefore



as in a ballance, if there be any ods in the scales we take out of that which is y<sup>e</sup> heauier, & put into that which is the lighter, til there be no difference betwixt the: So here we must waye these matters well, that wee our selucs may be iust waight, neither too heauie for our owne miserie, nor too light for Christs mercy. Thus did Dauid when he sayd to God, *Hyde mee vnder the shadowe of thy winges.* What are Gods wings? His mercy & his iustice. What is the shadowe of his winges? Our loue and our feare. Our loue is the shadow of his mercie, which is his right winge. Our feare is the shadowe of his iustice, which is his left wing. Now seeing he that is hid vnder the right winge only maye presume because hee hath no feare, and hee that is hid vnder the left winge only may despayre, because hee hath no loue, therefore saith Dauid, Hide me, O Lord, vnder the shadowe, not of one winge, but of both thy winges. That I maye neuer despayre while I alwaies loue thy mercy, and reioyce for Christ: that I may neuer presume while I alwaies feare thy iustice and weepe for my selfe. A Quail the ve-

the same bird which was the Israelites  
meate in the wildernes, as he flyes ouer  
the sea, feeling himselfe begin to be wea-  
rie lightes by the way into the sea. Then  
lying at one side, hee layes downe one  
wing vpon the water, and holdes vp the  
other wing towards heauen. Least hee  
should presume to take too long a flight  
at the first, he wets one wing. Least hee  
should despayre of taking a new flight  
afterwardes, hee keepes the other wing  
drye. Thus must a christian man doe.  
When he layes downe the wing of feare  
vpon the water to weepe for himselfe,  
then he must holde vp the wing of loue  
towards heauen to reioyce for Christ.  
That his two wings may be answerable  
to Gods two wings. That as God hath  
two wings, the one of mercy, the other  
of iustice: so hee may haue two wings,  
the one of ioy for Christ, the other of sor-  
row for himselfe. Shem and Iapheth No-  
ah godly and dewtifull children, when  
they sawe their father otherwise then hee  
should be, went backward and couered  
him. They went backward, that they  
might not see him themselues: they co-  
uered him, that others might not see  
him.

him. Christ hanging naked vpon the crosse, was *the shame of men, & the out-cast of the people*. Therefore we that are the children of God must goe backward by abhorring them that crucified Christ: and yet we must couer him and hide him, euen in our very hearts, by remembering and honoring his death and resurrection. Least we should presume, wee must goe backward for feare: and yet least wee should despayre, wee must couer him for loue. That as God hideth vs vnder the shadow of his wings which are loue, and feare, loue the shadow of his mercie, and feare the shadowe of his iustice: so wee may hide God vnder the shadowe of our wings, which are ioye, and sorrow, ioy the shadow of our loue, and sorrow the shadowe of our feare, ioy for Christ, and sorrow for our selues. To this strange kinde of going backward, the Psalmist alludeth when hee saith to God, *Thou hast made my feete like hines feete*. A hine goeth not still forward in one way, but as an auncient father speaketh, hee iumpes crosse out of one way into another. Right so a christians feete must be like hines feete. He must iumpe crosse,

*z Saluum habes  
transuersum.*

croffe, from himfelfe to Chrift, and then  
 backe againe, from Chrift to himfelfe.  
 Would you fee fuch a hine? Then marke  
 how Iob footes it. That he might not de-  
 fpayre, he iumpes croffe from himfelfe to  
 Chrift, and faye<sup>a</sup>, I am cleare without  
 finne, I am innocent, and there is none i-  
 niquitie in mee. Here is the mercie of  
 Chrift. But that hee might not presume,  
 hee iumpes backe againe from Chrift to  
 himfelfe, and faye<sup>b</sup>, O that my griefe  
 were well wayed, and that my miseries  
 were laide together in the ballance. Here  
 is the misery of man. Thus must we way  
 the mercy of Chrift, and the miserie of  
 man together in the ballance, and be fure  
 (as I fayde before) wee make the fcales  
 even, and when wee waie the reasons  
 why wee should not weepe for Chrift,  
 then wee must way the reasons alfo why  
 we should weepe for our felues. So wee  
 fhall finde, for great caufe of ioy in Chrift,  
 great caufe of sorrow in our felues: for  
 greater caufe of ioye in Chrift, greater  
 caufe of sorrow in our felues: for grea-  
 test caufe of ioye in Chrift, greateft caufe  
 of sorrow in our felues: for that which  
 is more then all to make vs ioyfull in  
 Chrift,

a Chap. 33. 9.

b Chap. 6. 2.

Christ, that which is more then all to make vs sorrowfull in our selues. The righteousness of Christ is *the death of death*. Great cause of ioye in Christ. If Debora reioyced when Barack put Sisera to flight, haue not we as great cause to reioyce, seeing Christ hath put death to flight? The sinne of man is *the life of death*. Great cause of sorrowe in our selues. If Anna wept for her barrennes, haue not we as great cause to weepe, seeing wee can conceiue nothing but sorrowe, & bring forth iniquity vnto death? The righteousness of Christ is *the death of the diuell*. Greater cause of ioy in Christ. If Iudith reioyced, when shee did cut off the head of Holofernes, haue not wee greater cause to reioyce, seeing Christ hath cut off the head of the diuell? The sinne of man is *the life of the diuell*. Greater cause of sorrowe in our selues. If Thamar wept being defloured by her brother, haue not wee greater cause to weepe seeing wee commit spirituall incest and adulterie daylie with the diuell? The righteousness of Christ is *the life of himselfe*. Greatest cause of ioye in Christ. If Sara laught when shee heard

hearde shee should haue a quicke childe  
 in her dead wombe, is not this the grea-  
 test cause of laughter which can bee  
 vnto vs, that Christ liued in death, and  
 was most free among the dead, and  
 could not see corruption in the graue?  
 The sinne of man is *the death of him-  
 selfe*. Greatest cause of sorrowe in our  
 selues. If Agar wept being turnde out of  
 Abrahams house, is not this the greatest  
 cause of weeping, which can be vnto vs,  
 that our life is no life, because wee neuer  
 cease from sinning, while wee are here  
 pilgrimes and strangers exiled and ba-  
 nished out of our fathers house in hea-  
 uen? The righteousnes of Christ is *the  
 life of man*. This is more then all to make  
 vs ioyfull in Christ. If Queene Ester did  
 reioyce, as Queene Elizabeth doth at  
 this daye (whom God for his mercies  
 sake euer saue and preserue, and let al the  
 people say *Amē*) because she deliuered  
 her people from thraldome and destruc-  
 tion, can anye thing in the world then  
 make vs more ioyfull then this, that we  
 being cursed in our selues are blessed in  
 Christ, being embased in our selues are  
 exalted in Christ, being condemned in  
 our



our selues are iustified in Christ, being dead in our selues are aliue in Christ? The sinne of man is *the death of Christ*. This is more then all to make vs sorrowfull in our selues. If the virgine Mary wept so sore for the death of her sonne Iesus, as though her tender heart had bin stabde and pearst thorough with a sharp sworde (as Simeon speaketh) can any thing in the worlde then make vs more sorrowfull, then this, that Christ being blessed in himselfe, was cursed for vs, being exalted in himselfe was embased for vs, being iustified in himselfe, was condemned for vs, being aliue in himselfe, was dead for vs? O deare brother, blessed Christian, whosoever thou art, if thou bee too sorrowfull at any time, remember what Christ hath done for thee; how louingly; how kindely he hath dealt with thee, and thou wilt soone be glad: if thou bee too ioyefull at any time, remember what thou hast done against Christ; how vngratefully; how wretchedly thou hast dealt with him, & thou wilt soone be sorry. So shall wee neuer suffer shipwrack of sayth, either by too much sorrowe, as Esau did, who sought the

the blessing *with teares*, weeping for  
himselfe, not reioycing for Christ: or els  
by too much ioye as Herod did, who  
heard the Baptist *gladly*, reioycing for  
Christ, not weeping for himselfe. But e-  
uen as a ship being neither too heauily  
burdened, nor too lightly balanced, sea-  
reth neither waues nor windes, but say-  
leth safely to the hauen: so we being nei-  
ther too heavy for our own miserie, nor  
too light for Christs mercy, but ioyning  
FOR ME FOR YOVR SELVES both together,  
shal neither be drowned with y<sup>e</sup> waues of  
desperatiō, nor puffed vp with the winds  
of presumption, but we shall sayle safely  
in the arke of Noah vpon the sea of this  
world till wee ariue at the hauen of all  
happines in heauen. And this is the right  
moderation wee must keepe betwene  
Christ and our selues, as appeareth in this  
sixt part, FOR ME FOR YOVR  
SELVES both together, VVEEPE NOT  
FOR ME BVT VVEEPE FOR YOVR  
SELVES.

THE seuēth part followeth, VVEEP NOT  
FOR MEE. Wherin we must consider  
three vertues that were in Christ. *Wis-*  
*dome;*

*d Crux Christi  
pendentis, ca-  
thedra fuit  
docentis.*

(c) *Iohannes  
B: hemus de  
morib. Gen*

*wisdom*; *benignity*; *magnanimity*. For *wisdom* he sayth, VVEEPE NOT: for *benignity*; NOT YOU; for *magnanimity*; NOT FOR ME. Not weepe: not you: not for me. VVEEPE NOT FOR ME. First for *wisdom* he saith VVEEPE NOT. S. Austin hath a very excellent sentence. And it is this <sup>d</sup>. Christ vpon his crosse did read vs a lecture, like a doctor in his chaire. Indeed in that learned lecture of his hee deliuered vnto vs many notable poynts of wisdom. And one especially wee haue here. Whereby wee are instructed how we should be affected towards the dead. For if we must not weepe immoderately for the death of Christ, then wee must not greeue our selues greatly for the death of any christian. The ancient Italians vsed to mourne for their dead ten monthes: the Egyptians seauenty two daies: the Ethiopyans fourty dayes: the auncient Germanes thirty daies: the Lacedemonians a leuen daies (e). But the Athenians & the Romanes, which were in their time coumpted the wisest men in the world, were much more moderat. For the Athenians had a law giuen them by Solon their lawgiuer, which did for-

bid

bid mourning at burials. The Romanes likewise had a law in their twelue tables, which did forbid to make any exclamations or outcries at funerals f. Yea the third counsel holden at Toledo in spaine the one & twentieth canon of the council flatly decreeth, that christians should be brought to their graues only with singing & reioycing g. Because, quoth the council, the apostle to the Thessalonians saies, I wil not haue you ignorant brechren concerning them which are asleepe that you sorrowe not, euen as others which haue no hope. Therefore Cuthbertus, who was Archbishop of Canterbury longe before the conquest (h) at his death charged that no lamentation should be made for him. And Ierom writeth, that when the dead body of Paul the Eremite was brought forth, holy Anthony did sing hymnes & psalmes according to the christian (i) tradition. And that when Paula a deuout widowe was (k) buried the bishops did bring her forth with singing. And that when Fabiola was buried, psalmes were song & *Haleluiah* was chaunted out so loud, that it did shake the feelinge of the church

f *Lessum habere funeris ergo.*

g *Cum canticis solummodo & psallentiū vocib.*

(h) *Floruit regnante Egberto. Anno Domini. 747.*

(i) *Prolato foras corpore Hymnos & Psalmos de christiana traditione decantabat. In Vita Pauli Eremi.*

(k) *Pontifices choros psallentium ducebāt. In Epitaphio Paula.*

(1) *Sonabant  
psalmi & au-  
rata templo-  
rum reboans  
in sublime  
quatiebat Ha-  
leluia. In Epi-  
saphio Fabsola.  
Vide praterea  
Sulpitium in  
Vita Martini  
Ariopag.  
Et Eub. Hie-  
rarc. ecclef-  
cap. 7.  
m Tsaddikim  
bemetham  
caim &c.*

n *Non amissi  
sed pramissi.*

o *Θάνατος ἐστὶν ἡ  
ἀπὸ τοῦ Χριστοῦ ζωὴ.*

church<sup>(1)</sup>. I graunt indeed we may sor-  
rowe and weep for the wicked not only  
when they are dead, but euen when they  
are aliue. But wee must sing and reioyce  
for the godly not only when they are a-  
liue, but euen when they are dead. And  
why? Because they beeing aliue are  
dead: but these beeing dead are aliue.  
According to that saying of the hebrew  
Rabbins<sup>m</sup>, The godly euen in their  
death are aliue: but the wicked euen in  
their life, are dead. Therefore Dauid whe  
his son Absalon died, whom he knew to  
bee a wicked man wept for him, saying,  
Absalon my son, O my sonne Absolon!  
would to God I had died for thee. But  
when his yong son died, whom he knew  
to be an innocent babe, hee was well a-  
payd, and arose from the ground, and  
annoynted his face, and looked cheere-  
fully, and sayd, I shall goe to him, he can  
not returne to me. Whereby he warran-  
teth that of Fulgentius who sayth, That  
the godly deceased are<sup>n</sup>, not lost for euer  
but left for a time, not gone away from  
vs, but sent to God before vs. For if that  
bee true which Ignatius saies. That life  
without Christ is death<sup>o</sup>, the this is true  
also

also which I shall say, That death with  
and in Christ is life. The deaths of the  
saints are no funerals but triumphes. So  
that in respect of vs which are aliue it is  
a very charitable custome, yea it is a ve-  
ry honorable custome to giue mourning  
cloakes or gownes. But in respect of  
them that are dead it is altogether need-  
les. For what neede wee weare black  
mourning cloakes in signe of forrowe,  
seeing (as it is in the Reuelation) they  
weare white long robes in token of try-  
umph. Therefore Chrysostome saith q,  
It becommeth vs that are christians at  
the death of christians, rather to reioyce  
as at a triumph, then to weep as at a tra-  
gedy. For, saies Ierom r, We may indeed  
wish for them, because they are not with  
vs; but we must not weep for them be-  
cause they are with God. Loue, I graunt  
cōmaunds vs. Well. Be it so. What then?  
But yet faith forbids vs to weep for the  
dead s. And therefore Paulinus saith r,  
Though wee may notwithstanding our  
faith, performe to the dead the duties  
of loue, yet wee must first notwithstan-  
ding our loue, affoord to our selues the  
comforts of faith. So, if we shead some

G

fewe

p *Exercitia  
sunt ista non  
funera. Cypr.*

q Οὐ δακρύων  
ἄξια ἡ τελευτὴ  
τῶν ἁγίων ἀλλὰ  
χαρῆς.

r *Desiderandi  
sunt vt absen-  
tes non deplor-  
andi vt mor-  
tuis.*

s *Pietas plora-  
re iubet, fides  
pro defunctis  
lugere vetat  
Isidorus.*

t *Salua fide pi-  
etatis officia  
pendamus, sal-  
ua pietate fidei  
gaudia praeferamus.*



u Erunt non  
doloris illic  
sed indolens pie-  
tatis.

fewe teares which run softly like the waters of Sylo, no force saies Ambrose u, They will not bewray in vs any want of faith, but only testifie an abundance of loue. Thus and no otherwise did Abraham weep for Sara his wife : Eleazar for Aarō his father : Rebecca for Debora her nurse : Ioseph for Iacob his father : Ber-shaba for Vrias her husband : Christ for Lazarus his friend. And here in wonderfull *wisdome* he teacheth vs howe sparing we ought to be in weeping for the death of our godly friendes, considering our good hope that are aliue, and their good happe that are dead. As if the very dead body whom some of you perhaps euen at this present so seriously thinke of, & so much lament for, should nowe sodainly arise out of the graue, and step into the pulpit, and preach and say vnto you, **WEEP NOT FOR ME BUT WEEP FOR YOUR SELVES.** You indeed as yet remaine in this vale of misery, where you sin daily and howerly against God: where continually you feelee afflictions & punishmētts dew to your sins: where lastly you are depriued of the glory of God: of the society of the saintes: of the ioyes of heauen.

heauen. Therefore (if you will) VVEEP  
FOR YOVR SELVES, BVT  
VVEEPE NOT FOR MEE. I am in  
that state of perfection, where I neuer sin  
but alwaies prayse and laud the Lord. I  
am out of the compas of all calamities,  
not to be touched with any trouble. Ie-  
uetmore behold the amiable and the lo-  
uing countenance of Christ: and though  
I come not very neere him, yet so farre  
forth I see him as this sight alone is suffi-  
cient to make mee euery way a happy  
man. Thus would the very dead, if they  
should rise againe, speake vnto vs. But  
wee will not any longer disquiet the  
dead, or disturbe them which so sweetly  
sleep in Christ. Certainly either this that  
hath bin spoken will perswade vs, or els  
(as our sauour saith) though one should  
rise from the dead, wee would not be-  
leeue. For if these aunciēt & holy fathers  
Fulgentius, Ignatius, Cyprian, Chryso-  
stome, Ierom, Isidore, Paulinus, Ambro-  
sius, should now all arise, they would (I  
assure you) say no other thing, but euen  
as you haue heard them speake already  
in those sentences and allegations which  
I haue quoted & cited out of them. The

sum of all which is this, That it is great folly and childishnes to weep immoderately for the dead, and that it is on the other side a hie point of *wisdome* to bee moderate in this matter. Cōsidering our Lord going here to his death, teacheth his friends not to weepe for him, in that hee saies, VVEEP NOT, VVEEP NOT FOR MEE. Thus much for his *wisdome*.

Nowe for *benignity* hee saies, NOT YOV. For though the person bee not expressed in the englishe, yet in the greek verbe it is implied. Weepe not, as if it were, weepe NOT YOV. Which *benignity* appeared in that among all his vntollerable troubles, nothing troubled him so much, as that his friends were troubled for his troubles. And yet (as it should seeme) they of all other had greatest cause thus to bee griued. All the people wept for Moyse's death: all Egypt for Ioseph's death: all Israel for Iosias his death: all the Church for Stephens death. But a million of Moyse's: of Ioseph's: of Iosias's: of Stephens are not comparable to Christ. The women of Troy wept for the death of worthy Hector their valiant captaine, making this the

the foot of their doleful ditty, *we weep for Hector* x. Howe much more then ought these women of Ierusalem to weepe for the death of their captaine Christ? Al the widowes lamēted the death of Dorcas, because in her life time shee made them coates and garments. And had not these women then far greater reason to lamēt the death of Christ who made euery one of them a wedding garment, wherein hee did marry them to himselfe? Ye daughters of Israel saith David, weep for Saul who clothed you with Scarlet. Howe much more then ought these daughters of Ierusalem to weepe for Christ who cloathed euery one of them with scarlet, and with the royall robe of his righteousness; yea and gaue his owne deare selfe vnto them, that they might put on the Lord Iesus? When Christ was borne the night was turned into day, as it was prophesied y, Then shall the night shine as the day. But when Christ was crucified the day was turned into night, as it was prophesied z, Then shall the sun go downe at noone day. The *sunne* therefore wept for Christ. As Hammons face was couered when he was condemned

x *Hectora fle-  
mus Seneca in  
Troade. actus  
primo,*

y Psalm. 139.  
12,

z Amos cap.  
8. ver. 9.

to die: so the suns face was couered, whē Christ was condemned to die. The *temple* also wept for Christ. As Dauid rent his garment when he heard of Ionathans death: so the temple rent his vaile when it heard of Christs death. The *graves* likewise wept for Christ. As the king of Ninieue threw vp dust vpon his head whē hee and his subiects were appointed to die: so the graues opened and threwe vp dust vpon their heads when Christ was appoynted to die. The *stones* lastly wept for Christ. As Iob cut his haire when hee heard of his childrens death: so the stones were cut in peeces and clouen asunder when they heard of Christes death. An asse carying Christ into Ierusalem, the children sung most merely: Christ carying his crosse out of Ierusalem, the women wept most mournfully. If those children had held their peace and not sung (as our sauiour there protesteth) the very stones would haue sung out the praise of Christ. If these women had held their peace, & not cried, the very stones would haue cried for the death of Christ. Or rather indeed as soone as euer these women left weeping, because Christ  
bad

bad them, straightwaies the stones fell a weeping, before Christ bad them. And what heart of man then could here haue refrayned from weeping, though it had bin harder then any stone, seeing the hard stones before his eies thus dissolued and distilled into teares? Yet behold the *benignity* and louing kindnes of Christ. Christ died, not for the *sunne*: not for the *temple*: not for the *graves*: not for the *stones*: but for vs men and for our saluation he dyed. Yet he suffereth these senseles creatures to weep and to haue a liuely feeling of his death, though they had no benefit by his death. But beeing content himselfe to shed his dearest and his best blood for vs: yet will not suffer vs in recompence to shed so much as one little teare for him. No no, saies he, I will beare all the sorrow, you shall haue only ioy: and though I dye and shed my very heart blood for you, yet you shall not so much as weepe, or shed the least teare for mee. NOT YOU, VVEEPE NOT FOR ME. Thus much for his *benignity*.

Lastly for *magnanimity* he saies, NOT FOR MEE. Straunge stoutnes and courage. Especially in him that was other-



a *Nemo me  
lacrymis deco-  
ret.*

b *Desiste dis-  
cessu meo fle-  
tum dolenter  
fundere.*

wise so mild and so meeke a lambe. But here the cause & quarell beeing ours, & he fighting for the saluation of our souls, there is no rule with him, hee plaies the lyon whersoever hee goes. For holding nowe in his hand the cup of trembling, and beeing ready to drinke vp the very dregs of it, yet neither his hand nor his heart trembleth. Ennius the poet, as Tully testifieth, could say thus much, *Let no man weep for my death* <sup>a</sup>. And S. Laurence the martyr, as Prudentius witneseth, *Do not weep for my departure* <sup>b</sup>. But as Ennius or any other pagan could neuer come neere christians in true magnanimity: so S. Laurence or any other christiā could neuer come neere Christ. The blessed Apostle S. Paul of any that euer I heard of, commeth neere to him. Going toward Ierusalem, what do you, saies hee, weeping & breaking my heart, for I am ready not only to be bound but euen to die also for the name of the Lord Iesus? Euen so saith Christ here, or rather indeed not so, but a thousand times more couragiously. Going out of Ierusalem, what do you (saies hee) weeping and breakinge my heart, for I am ready

not

not only to bee bound, but euen to dye  
also for the saluation of man? He knewe  
well enough his passion would be a new  
kind of transfiguration vnto him. For at  
his transfiguration he was accompanied  
with his deare disciples, Peter, Iames, and  
Iohn: but at his passiō Peter denied him,  
Iames & Iohn forsooke him. And there  
he was vpon mount Tabor which smel-  
led sweetly of hearbs and flowers: but  
here he was vpon mount Caluary which  
smelled loathsomly of bones and dead  
mens sculs. And there his face did shine  
as the sun: but here his face was couered,  
nay it was buffered and spit vpon. And  
there his garments were white as the  
light: but here his garments were parted,  
nay they were like Iosephs coate all em-  
brued in bloud, and hee himselfe stript  
starke naked. And there he was between  
two famous prophets Moises & Elias:  
but here when they thought hee called  
for Elias to help him, Elias would not  
come, nay he was between two thecues,  
the one at his right hand, the other at  
his left. And there his father spake most  
ioyfully to him from heauen, This is my  
beloued sonne in whom only I am plea-  
sed;

sed; but here hee screeched most lamentably to his father from the crosse, My God, my God, why hast thou forsaken me? Yet behold, behold the *magnanimity* of Christ. Christ knewe well enough before hand of all this fearefull & horrible passion prepared for him, wherein he was not transfigured as before, but disfigured so as neuer was any man. Yet nothing could moue him. This cowardlynes of his disciples: this noysomnes of the place: these diuelishe buffets vpon his bare face: these bloody wounds vpon his naked body: these vile theeues: these hydeous screeches, could not one whit daunt his heroicall heart. But even as a noble champion hauing already had a legge and an arme slasht off, when all the stage in admiration of his valour and manhood cryes, *saue the man, saue the man*, yet puts out himselfe, and standing vpon one legge, and strikinge with one arme fights still as stoutly as if he had neuer bin hurt at all: so Christ hauinge bin scorned and scourged already, when the whole theater of heauen and earth wept for him, yea when the powers about the heauen came down, and the dead vnder the

the earth rose vp to mone and pittie him,  
 only he himselfe would neither aske any  
 fauour of others, nor yet shewe any fa-  
 uour to himselfe, but was very angry &  
 called him Sathan that gaue him such  
 counsell; Yea though all the saincts in  
 heauen and earth did bleed at the very  
 heart<sup>(c)</sup> in a manner as much as he him-  
 selfe did vpon the crosse, to see so good  
 a man so shamefully despited, yet no-  
 thing could stay him but still he went on  
 forward as pleasantly and as cheerefully  
 as to any banket or feast, to this most ru-  
 full and dreadfull death. O sweet Iesus,  
 O my deare Lord, forgiue me, I humbly  
 beseech thee, for thy mercy sake, forgiue  
 me this one fault. Thou wilt neither  
 weep thy selfe, nor yet suffer me to weep  
 for thy death. But I am contrariwise af-  
 fected. Though I doe not see thee at this  
 present led as a lambe to the slaughter,  
 yet only meditating of thy death so ma-  
 ny hundred yeeres after, I can not possi-  
 bly refraine from weeping. Yea by so  
 much the more do I lament and mourn,  
 by how much the more I see thee ioyfull  
 & glad. Come forth ye daughters of Siō,  
 saies he <sup>d</sup>, and behold king Salomō with  
 the

(c) *Calum &  
 terra compati-  
 untur et. An-  
 selmus in spe-  
 culo Euangel.  
 sermonis cap.  
 13.*

*d Cantica.  
 3. 11.*

the crown wherewith his mother crowned him in the day of his mariage in the day of the gladnes of his heart. As if hee should haue sayd, come forth yee daughters of Ierusalem and behold Iesus Christ, with the crowne of thornes, wherewith the sinagogue of the Iewes crowned him in the day of his passion, and in the day of his death vpon the crosse. He calleth the day of his passion the day of his mariage, and the day of his death vpon the crosse the day of the gladnes of his heart. Thus you see in this sequenth part the *Wisdome*; the *benignity*: the *magnanimity* of Christ, in that hee sayth, Not weep: not you: nor for mee; VVEEP NOT FOR ME. VVEEP NOT FOR ME, BUT VVEEP FOR YOVR SELVES.

**T**He eyght part, which is the last, now only remaineth. BUT VVEEPE FOR YOVR SELVES: wherein wee must cōsider likewise three virtues that ought to bee in vs. *Denotion*: *compunction*: *compassion*. For *denotion*, he sayes, BUT VVEEPE. For *compunction*, BUT YOVR. For *compassion*, BUT FOR YOVR SELVES. But weepe: but you: but for  
your

your selues. BUT VVEEP FOR YOVR  
 SELVES. First for *deuotion* he saith, BUT  
 VVEEPE. *Deuotion* generally is a super-  
 naturall dexteritie, wrought by the holy  
 Ghost in the heart of a deuoute man,  
 whereby hee is made prompt and ready  
 to performe all those dewties, which ap-  
 pertaine to the seruice of God. As a man  
 may be sayd to be deuout in preaching :  
 deuoute in hearing : deuoute in making  
 prayers : deuoute in giuing almes. But  
 here especially by *deuotion* I vnderstand  
 a certaine softnes and tendernes of the  
 heart, which oftentimes is resolued into  
 teares, considering the mischiefes and  
 miseries of this world. For if Christ in  
 this place wisht them of Ierusalem to  
 weepe for themselves, and did himsele  
 else where weepe for Ierusalem, saying,  
 O Ierusalem, Ierusatem, how ofte would  
 I, but you would not? How much more  
 then ought wee to weepe for the wret-  
 chednes of this world? They of Ierusa-  
 lem were caryed captiue into Babylon.  
 That captiuitie of Babylon endured se-  
 uenty yeres, or threescore and ten yeres.  
 Now iust so long lasteth our life. As the  
 Psalmist sayes, The dayes of our life are  
 three-



threescore yeeres and ten. So that by this account, our whole time in this world, is nothing else but the captiuitie of Babylon. Therefore we may well say, By the waters of Babylon we sate downe and wept, when wee remembered thee O Si-on: And, My teares haue been my meate day and night, while they sayd vnto me, where is now thy God? And, Woe is me that I am constraind to dwell in Meshek, and to haue my habitation among the tents of Cedar. We reade that King Edward the third, hauing the King of Scots and the French King his prisoners here in England both together at one time, held royall iusts in Smythfield. The iusts being ended, hee feasted both the Kings most sumptuously at supper. After supper perceiuing the French King to be sad and pensiue, hee desired him to be merry as others were. To whome the French King answered (c), How shall wee sing songs in a strange land? If the French King after all this princely pastime, and stately intertainment, tooke it so heauily to heart, that hee was kept prisoner out of his owne countrey: how much more then ought wee to mourne for

(c) *Quomodo  
cantabimus  
cantica in ser-  
ua aliena?*

for our captiuitie? Especially seeing, nei-  
 ther we haue such welcome in the world  
 as he had in England, neither yet is Eng-  
 land so far frō France, as heauē is distant  
 from them both. Ierusalem was once fi-  
 nally sacked by Titus and Vespasian,  
 whereas besides an infinite number  
 which were otherwise spoyled, ten hun-  
 dred thousand men, ten hundred thou-  
 sand men (I say) were slaine down right  
 altogether, as Iosephus a greeke writer,  
 and Iosippus an hebrew author testifie.  
 But that which happened once to them,  
 happeneth euery day to vs. We dye day-  
 ly (f). Our whole life is nothing else but  
 such a spoyle and sackage. And among  
 all the miseries of this life, nothing is  
 more miserable then this life it selfe. For  
 euen those things which might be most  
 comfortable vnto vs, as we vse them, do  
 breede vs much sorrow. Learning and  
 knowledge a great delight. Yet Salo-  
 mon saith, Hee that addeth knowledge  
 addeth sorrows. Wealth and riches a  
 good complement. Yet Saint James  
 sayes, Goe too now you rich men, weep  
 and howle for the miseries which shall  
 come vpon you. So that the onely hap-  
 pines

(f) 1. Cor. 15.  
 31.

g *Vt plangam  
de lo rem me-  
um.*

h Rom. 8. 22.

pines we can haue in this life is a deuoute and a godly bewailing of our vnhappines. Which made our Sauour say, woe be to you that laugh now, for you shall waile and weepe. But on the other side, Blessed are they that mourne now, for they shall bee comforted. Therefore holy Iob desireth God to spare him a little, and let him liue a while longer. Wherefore? That he might laugh? That he might be merry? No, but, sayes hee, That I may weepe for my woe and griefe. Hee thought a man could not haue time enough in this life, though it were neuer so long, to lament and rue the miseries of this life, though it were neuer so short. For if euery creature doe sigh & grone in it selfe <sup>h</sup>; if the very earth which wee treade vnder our feete doe mourne and pine away in sorrow, for the heauie burthen of our sinnes wherewith it is almost wayed and pressed downe to hell, how much more then ought we, ha- uing the first fruites of the spirit to haue also true *denotion* in weeping for our miserable estate in this world, according to this, BVT VVFEW, BVT VVEEP FOR YOVR SELVES. Thus much for our *denotion*.

Now

Now for *compunctio* he sayes, B V T  
rov. The person is implied in the greeke  
word, which signifies to weepe as they  
doe which haue a broken and a contrite  
heart<sup>i</sup>. Which weeping at the very heart  
is commanded in the fourth Psalme. For  
whereas we commonly reade it, be still  
in your chambers, the Septuagint inter-  
pret it, haue *compunctio* in your cham-  
bers. Now the hebrew word which they  
translate, haue *compunctio*, doth signifie  
to be prickt to the quicke, till the bloud  
follow againe<sup>k</sup>. And by chambers our  
hearts are ment. As, when thou prayest  
enter into thy chamber, that is, into the  
silence and secrecy of thine hart. So that,  
Haue *compunctio* in your chambers, is  
as much as if he should haue said, Bleed  
you inwardly at the heart. Our teares  
must not be crocodiles teares. For as is  
praying from the teeth outward; so is  
weeping from the eyes outwarde. But  
saith Bernard, we must be let bloud, and  
haue a vayne opened with the launce of  
*compunctio*<sup>l</sup>. And this vayne also must  
not be the liuer vaine, or any other vaine,  
but the heart vaine onely<sup>m</sup>. Whereupon  
Dauid saith, I roared for the very griefe

(1) Κλαίω & το  
τὴ κλαίω frango.

k Domini à  
Dam sanguis.

l Scindatur &  
aperiatur vena  
ferro compun-  
ctionis. Ber. in  
serm. p. 133.  
m Non corpo-  
ris sed cordis.  
Pulgen.

H

of

n Psalm. 38.8.

o Psalm. 119.23.

p *Sanguis vul-*  
*nerati cordis.**Aug. Epistola.*  
199.q *Malo sentire*  
*compunctio-*  
*nem quam*  
*scire definitio-*  
*nem.*

of my heart <sup>n</sup>. And againe, My heart droppeth for heauines <sup>o</sup>. Not that his heart dropt in deede. But because the teares which he shed, were not droppes of water, running from the eyes which may be soone forced with onions or such like, but drops of blood issuing from the heart, such as Christ did sweate in the garden. For these no doubt are trew teares, which are the blood of a wounded heart <sup>p</sup>. So that the heart must first bee rent and deeply wounded before the eye canne vnfeignedly weepe. But in case our sinnes fall vpon vs like theeuers, and wounde vs at the very heart, & leaue vs halfe dead, and make vs powre out the bloud of true teares, then by and by will Christ powre in the wine & oyle of gladnes. Therefore sayes a good father q I had rather feele the touch of *compunctio*, then know the truth of a definition. For the heart of a Christian being a while cast downe in sorrow is soone after ray-sed vp in ioye, and taketh his former *compunctio* not as a punishment, but as a preferment, and is right glad to bee afflicted, because he sees, that as the more the waters did rise the higher the arke

was

was lifted vp; after the same sorte y more  
his sorrows encrease, the higher his heart  
is lifted vp to God <sup>r</sup>. Wherupō Ierom af-  
firmeth that this *compunctio* doth supple  
and soften our heartes, when it pierceth  
and afflicteth them<sup>s</sup>. Which we may see  
playnely in Saint Paule. All the while his  
heart was hardened & seared with a hot  
yron, he playd the wilde colt (as I may  
say) without any remorse or grieve kic-  
king against the prickes. But when it plea-  
sed God to take out of his brest that  
hart of stone (to vse the prophets words)  
and to giue him a heart of flesh for it, then  
he did not any more kick against the  
prickes, but onely one *stimulus carnis*,  
the angell of sathan, was sufficient to bri-  
dle him, and tame him, and rule him a-  
right. For euen as a bladder if it be prickt  
al the wind and emptines voydeth out of  
it: semblably Saint Paules holy heart be-  
ing prickt, and bleeding inwardly for his  
finries was freed of all vanitie and pride,  
of all conceitednes and folly. Wherefore  
as the man of Iudea and Ierusalem were  
pricked in their hearts<sup>r</sup>: so must we haue  
true *compunction* in bleeding and weep-  
ing at the heart, according to this, B V T

*r Cum per fle-  
tum mens ad  
summa rapi-  
tur, compunc-  
tionis sua pena  
gaudens mira-  
tur. Et liber  
affligi, quia af-  
flictione sua  
conspicit se ad  
alta subleua-  
ri. Gregor.*

*i Dampungit,  
Engit.*

*r Actuum. 2.*

37.



YOVR, BUT WEEPE FOR YOVR SELVES. Thus much for our compunction.

Lastly for *compassion* he sayes BUT FOR YOVR SELVES. It is good to pitie others and to wipe awaye the very teares from their eyes with the sponge of *compassion* u. So sayes Iob x; Did I not weepe with him that was in trouble, and was not mine hart in heauines for the poore? But yet the greatest *compassion* is to shew pity towards thy selfe. As Ecclesiasticus sayes, y Haue *compassion* on thine owne soule, if thou minde to please God. Thus did the publicane. Being most desirous to please God, when he did pray to God, he sayd, Lord be mercifull vnto me a sinner. The Pharisee was very sory for the Publican, and sayd, Lord I thanke thee, I am not as this Publicane. But the Publican was sory for himselfe. Euen as the high priest in the lawe did offer first for his owne sinnes, and then for the sinnes of the people z: after the same fashion this Publican did first offer the sacrifice of prayer for his owne sinnes, and then afterward he prayed for others. Therefore hee that durst not lift vp his eyes to hea-

uen,

u *ἰστοῦσθαι συμπάθειαν*. Chrys.  
x Iob. 30. 25.

y *Miserere anime tuae placens deo.* c. 30.  
v. 29.

z Hebr. 5. 3.

uen, did yet draw downe heauen to his eyes : and did enforce God also to haue *compassion* on him, because hee had first *compassion* on himselfe. For looke how Peters cocke did clap his own sides with his wings, and wakened himselfe before he wakened Peter : in like manner thou must smite thine owne brest with the Publican, and clap thine own sides with the cocke, before thou crie or crowe to others. Abrahams seruant did drinke himselfe, before hee gaue his Camels drinke<sup>a</sup> : right so the wise man aduiseeth thee<sup>b</sup>, first for thy selfe, To drinke the waters of thy cesterne, and the riuers in the middest of thine owne well ; then for thy Camels, To let thy fountaines flowe forth, & thy riuers of water in the streets. Thou must first pledge Christ in his cup, and drinke one hearty draught of teares for thy selfe, and then thou maist drinke to others afterward. For if thine eye bee single, all thy bodie is full of light. But if thou haue a beame in thine owne eye, and yet wouldest take a mote out of thy brothers eye, all thy body is full of darkenes. Whereas the way were first to weep out, and washe out that great beame

a Gen. 24. 19.  
b Prouer. 5. 15.

*c Abi in domū  
tuam, Mar. 5.  
29.*

*d Ουρα πνευματις.  
Laertius.*

which is in thine owne eye, that so thine eye being more single, thou maist see cleerely to take a little mote out of thy brothers eye. Otherwise thou shalt bee like those haggas or fayries (called in latine *Lamia*) which we haue heard of in olde time, who (as they saye) could see well enough abroad, but when they came home, vsed to put vp their eyes in a boxe. And then Christ will say to thee, as he did to one elsewhere, *Goe to thine owne house*. Doe not pry into other mens faultes abroad, and put vp thine eyes in a boxe when thou art at home: but rather shut thine eyes abroad, and open them at home. Bee not like Crates Thebanus, who was called a *doore-opener*, because hee vsed to rush into euery other mans house; & there to finde faulte with whatsoeuer was amisse: but rather looke to thine own house, looke to thine own hart, weep for thine own life, weep for thine owne selfe. Many doe turne Christs, *sed vos pro vobis*, into Virgils, *sic vos nō vobis*. They can stūble at a strawe, and leape ouer a blocke. They can swallow a Camell, & strayne a gnat. Though their owne backs be surcharged and ouerloaden

uerloaden with ill fauoured lumpes of  
finne, like Camels bunches, yet their  
backes are broade enough to beare all  
that, they neuer feele it, they make no  
bones of it, they can swallowe it downe  
very well without any drinke of teares.  
But if they see no more then a little gnat  
fitting vpon their brothers coate, by and  
by they finde a hole in his coate, they  
must needes (for sooth) weepe for it, and  
alwaies vrge it, and presse it very fore,  
and strayne it thorough their teares.  
Such are the wicked ignorant Brow-  
nists, and other like factious Nouices of  
this age. They tell vs they weepe daylie  
for the ruine of Sion, & for the desolati-  
on of our Church. But our Church an-  
swereth them, as shee hath heard her  
spouse Iesus Christ saye in a like case,  
VVEEP NOT FOR ME, BVT VVEEP  
FOR YOVR SELVES. I, saie our Church,  
was neuer more glorious in this realme  
of England heretofore<sup>(c)</sup>, neuer am like  
to bee hereafter, then I am at this daye.  
And there is no one poynte of doctrine  
or discipline which I maintaine, that  
hath not beene within this fortie yeares  
confirmed, and besprinkled, and euen

(c) *Foxus in  
prima conside-  
ratione ad Pro-  
testantes presi-  
xa Actis. Et in  
prima persecu-  
tione primi-  
ue ecclesie p. 32*

enamuled with the very blood of as blessed saints, our owne deare countrymen, as holy martyrs as euer did holde vp innocent hands to God. Therefore **VVEEPE NOT FOR ME. BVT VVEEP FOR YOVR SELVES.** You in deece haue departed, not onely from this Church, of which you make so light: but also from the Primitiue Church, of which you talke so much. The order of the Primitiue Church is set downe in the Actes <sup>f</sup>. They continued daylie with one accorde in the temple, and breaking bread at home, did eate their meate together with gladnes and singlenes of heart. So then in the Primitiue Church they continued daylie with one accord in the temple: you run out of the temple, and refuse to praye with vs. In the Primitiue Church, they did breake breade at home: you breake peace abroad. In the Primitiue Church they did eate their meate together with gladnes and singlenes of heart: you haue turnde all singlenes into singularity. You (sayes our Church to the Brownists) you are those Donatists of whom Saint Austin speaketh <sup>g</sup>, who by their impious arguments would take away from vs euen

*f Actorum, c. a.  
2. v. 46.*

*g Qui nobis e-  
st amonatio-  
nem domini-  
cam impijs di-  
sputationibus  
conantur au-  
ferre. Epi 92.  
ad Iulianum.*

then the Lordes prayer. So woulde the Brownists. You are those Nestorians of whome Cassianus speaketh <sup>h</sup>, who because they will not bee as all men are, therefore would haue all men be as they are. So would the Brownists. You are those Sectaries of whome Nazianzen speaketh <sup>i</sup>, who make a stirre about matters of no importance very vnlearnedly, and yet very impudently. So doe the Brownists. You are those schismatikes of whom Irenaeus speaketh <sup>k</sup>, who for light and trifling quarrels, rent and teare the great and glorious body of Christ. So doe the Brownists. You are those Luciferians of whome Saint Irenaeus speaketh <sup>l</sup>, who make it a common worde in their mouthes to saye that the Church is now become a stewes. So saye the Brownists. You are those heretikes of whom Bernard speaketh <sup>m</sup>, who saye that all wee, or at the least wise the most part of vs which are of the Church, are no better then dogges or hogges. So say the Brownists. You are those Audians of whome Epiphanius speaketh <sup>n</sup>, who being busie-bodies themselves, and Bishops in other mens dioces, yet thinke much

<sup>h</sup> *Qui quia esse nolunt quod omnes sunt, cupiunt omnes esse quod ipsi volunt. De incarnatione. l. 6. c. 4*  
<sup>i</sup> *Οἱ δὲ μικρὸν πολυμύνης, διακριμῶς καὶ θεοσίας. Apol. p. 28*  
<sup>k</sup> *Qui propter modicas & quaslibet causas magnum & gloriosum Christi corpus conseruiunt. l. 4 c. 62.*

<sup>l</sup> *Quibus familiare est dicere factum de ecclesia lupanar. Dialo. contra Luciferianos prope initium.*  
<sup>m</sup> *Qui omnes qui de ecclesia sunt, canes censent & porcos. Epistola. 65*  
<sup>n</sup> *Οἱ αὐτοὺς ἀπορίζοντες διὰ τὸ μὴ συγκατανεῖν ἰπεκόπους.*



o Qui ante  
sunt sepulti  
quam mortui.  
Contra. Par-  
me. l. i.

much that reuerend and learned Bishops shoulde beare rule in their owne dioces. So doe the Brownists. You are those murmurers against Moyse of whome Optatus speaketh o, who were buried before they were dead, because they wepte for others before they wepte for themselues. So doe the Brownists. But to leaue these now, as they leaue the Church, and to returne to our selues againe: wee that are Christes louing friendes, and louing friendes also to his holy Church, must weepe for none other so much as for our selues. That so we may continually practise, true *denotion*; true *compunction*; true *compassion*; according to this, But weepe; but you; but for your selues; BVT VVEEPE FOR YOVR SELVES. VVEEPE NOT FOR ME, BVT VVEEP FOR YOVR SELVES.

THus haue I gone ouer all the eight partes of this text. Now if I were as happy as Salomon was, that I might haue what so euer I would aske, I would, I assure you (beloued) desire no greater gift of God at this time, then that wee might so meditate of this which hath bin spoken,

spoken, as our whole life and all our affections, especially these affections of joy and sorrowe, which rule all the rest, might therby be ordered and directed aright. For weeping, or not weeping, are things indifferent, simply of themselves neither good nor bad, but thereafter as according to circumstances and occurrences, they are either well or ill vsed. Euen as *glorying*: or *laboring*: or *fearing*: or *louing*. For *glorying* it is sayd, Let not the wise mā glory in his wisdom, but let him that glorieth glory in this ꝑ he knoweth the Lord: For *labouring* it is sayd, labour not for ꝑ meat which perisheth, but for y the meat which abideth for euer. For *fearing* it is sayd, Feare not him that can kill the body only, but feare him who is able to destroy both body & soule. For *louing* it is sayd, Loue not the world, nor the things of this world, if any man loue the world ꝑ loue of God is not in him. Now then, glory not, but glory. Not in the wisdom of the world, but in the knowledge of God. Labour not, but labour. Not for the meat which perisheth, but for the meat which abideth for euer. Feare not, but feare. Not him that can kill the body only

only, but him þ̄ can destroy both body & soule. Loue not, but loue. Not the world, but God. And so here, Weepe not, but weepe. Not for me, but for your selues. VVEPE NOT FOR ME, BVT VVEEP FOR YOUR SELVES. To weep is lawfull: to weepe without not weeping is vnlawfull. Not to weep is lawfull: not to weep without weeping is vnlawful. Again, To weep for your selues is lawfull: to weep immoderately for Christ is vnlawfull. Not to weep for Christ is lawfull: not to weep moderately for your selues is vnlawfull. Whereas without any vnlawfulness in either, both weeping and not weeping will bee lawfull. If your weeping be alwaies ioyned with not weeping; & your not weeping be sometimes ioyned with weeping. If your weeping be for your selues, not for Christ; and your not weeping be for Christ, not for your selues. Therefore wee must marke well, what our sauiour sayth. He saith not thus, *Weep not for me, & weep not for your selues.* That's too much ioy, & too little sorrowe. Neither thus, *Weep for me & weep for your selues.* That's too much sorrowe, and too little ioy. Neither thus, *weep not for your selues,*  
*but*

but weep for mee. That's presumptuous  
desperation. Neither thus, *weepe for me,*  
but *weep not for your selues.* That's des-  
perate presumption. Only he saiest thus,  
VVEEP NOT FOR ME, BVT VVEEP FOR YOVR  
SELVES. As if he should haue sayd, weep  
not too much: weepe not too much for  
my death: weep not much for my death.  
Nay, weepe little for my death: confi-  
dering, my wisdom; my benignity; my  
magnanimity; weepe little for my death.  
but weep not too little: but weepe not  
too little for your owne life: but weepe  
not little for your owne life. Nay, weepe  
much for your owne life: consideringe,  
your deuotion; your compunction; your  
compassion; weep much for your owne  
life. Weepe little for my death, but weep  
much for your owne life. VVEEP NOT FOR  
ME, BVT VVEEP FOR YOVR SELVES.

Wherefore holy brethren if wee haue  
any teares, nowe let vs shed them, if we  
haue any psalmes, now let vs sing them.  
The whole gospel is nothing els but ioy-  
full newes, the sum wherof is comprised  
in that Euangelicall & Angelicall mes-  
sage to the shepherds, *I bring you glad ti-  
lings of great ioy, which shalbee to all  
people.*

(p) Esa cap. 9.  
ver. 6.

(q) Οὐκ ἐν ταῖς  
αἰξίαι τοῦ θανάτου καὶ  
ὑπερβολῶν τὸ  
ποῖόν σου οὐρανοῖς,  
καὶ γὰρ καὶ ἀνθρώπων  
καὶ τὰς αἰνὰς διυά-  
μεις, αἵς τὸ κα-  
ταξίωσαι δι' ἡμᾶς  
ταυτοθνήσκει.  
*Oecumene in cap.*  
*2. ad Heb.*

people. But then Christ was borne in his mothers armes. Now he holdeth vp the Angels, that they fall not, and listeth vp men, which are fallen, with his owne armes stretched out vpon the crosse. This Crosse is his kingdome, that he carrieth vpon his shoulder (p), which is a greater glory and credit to Christ then was the creation of the whole world (q). For if God had created a thousand worlds, man had defaced them euery one with his sin. But to saue if it be but one poore soule, and to redeeme it from the pit of hell, this indeede is the omnipotent power of the crosse of Christ. Sweet sauiour, I humbly imbrace, and kisse the woundes of thy handes and feet: I esteeme more of thine hysope, thy reede, thy sponge, thy speare, then of any princely diadem: I boast my selfe & am more proud of thy thornes and nailes, then of all pearles and iewels: I account thy crosse more splendent and glorious then any royall crowne: tush what talke I of a crowne? then the very golden sun beames in their greatest beauty and brightnes. This is that triumph wherby Christ caused vs to triumph in himselfe,

and

and to bee more then conquerours (r), when as the goodnes & the sweetnes of Christ did triumph ouer all impiety and malice f. And therefore if the women mette Dauid playing and singing, *Saule hath slaine his thousand, but Dauid his ten thousand*; howe much more then ought all the sonnes and daughters of Ierusalem, all christian men and women, to meete Christ playing vpon the harpe, and singing that newe song to the lamb with the foure and twenty elders, Thou art worthy to receiue glory, and honor, and power, because thou wast killed, & yet thou hast killed, and slaine not only a thousand or ten thousand, but euen all thine and our enemies, and hast redeemed vs thy friends to God by thy blood? There is a time to weepe, and a time to laugh, a time to mourne, and a time to daunce r. Why art thou then so heauy O my soule, and why art thou so disquieted within me? What man? Plucke vp a good heart: trust in God: thinke vpon the honorable passion, and gladsome resurrection of Christ. And then though thou wert neuer so much afflicted, yet euen in the fiery furnace of affliction, reioyce

(r) 2 Corin.  
cap. 2. ver. 4.

*I Cum de impi-  
etate & mali-  
tia suauitas  
pietatisque tri-  
umphauit.  
Cypr.*

(r) Ecclesiastes  
3. ver. 4.



ioyce with ioy vnspeakeable and glorious. Daunce now, not as Herodias did, but as Dauid did. Leap vp in affection, as high as heauen. Where thou shalt heare one rapt vp to the third heauen, saying, to himselfe, God forbid that I should reioyce, reioyce in any thinge, but in the crosse of Christ; and to vs, Reioyce in the Lord alwaies, and againe, I say, reioyce. And againe, and againe, I say, reioyce, and reioyce, alwaies in the Lord. Especially at this time. For if, when the matter was in doubt, & no man almost knewe to what passe these troubles would sort in the end, and very fewe in the church, no not the Apostles, but only the virgin Mary did vnderstand & beleue the resurrection of Christ, yet then our Sauour sayd, VVEEP NOT FOR ME: how much more now ought wee not to weepe, but to reioyce, seeing our Lord hath so mightely declared himselfe to be the sonne of God (u), by raising vphis owne selfe from the dead? And if wee might not weep when Iacob went ouer Iordan with nothing but his staffe in his hand(x), then much more now e ought wee to lift vp our hearts in great ioy to God

(u) Rom. i. 4.

(x) Gen. 32. 10.

God and say, O Lord we are not worthy  
 of the least of all thy mercyes: for our  
 blessed redeemer went ouer Iordan,  
 with nothing but his crosse, which is  
 Iacobs staffe (o), vpon his shoulder,  
 and now hee is returned again with two  
 great troupes. O what a great troupe,  
 what a goodly flock is here? wee with  
 all the militant church are one flocke of  
 Christ. And y other flock is the triumphant  
 church in heauen. With whom we must  
 continually reioyce for the victory and  
 the saluation which Christ hath shewed  
 vs this day. For though on good friday  
 towards euening the sky was red all o-  
 ver coloured & discoloured with the blood  
 of Christ (y), yet laudes be to our Lord,  
 O prayesd bee God, that was a good  
 signe: this day it is fayre weather. The  
 winter is now past: the raine is chaun-  
 ged and gone: the flowers appeare in the  
 earth: the time of the singing of birdes  
 is come: and the voice of the Turtle is  
 heard in our land z. And what saies the  
 Turtle? Euen as it is here, VVEEP NOT  
 FOR MEE. VVEEP NOT FOR ME,  
 BUT VVEEP FOR YOUR SELVES.  
 BUT VVEEP FOR YOUR SELVES.  
 Pindarus reporteth there was an opiniō

(o) *Ἰσχυρὸς τῆς*  
*σάβου διαζύγι-*  
*ος καὶ σταυροῦ.*  
*Damasceni 4.*  
*cap. 88.*

(y) *Mat. 16. 2.*

(z) *Cant. 2. 11.*

(a) Ερέχες θεῶν  
 βασιλεὺς ὁ μέγας  
 χρυσαῖς νεφέλαισι  
 ᾠδῇ. Ode. 7.

(b) Εἰς τὴν Ἀθῆ-  
 ναν. Atheniens  
 lib. 1.

of the city of Rhodes, that golde rained  
 downe vpon it<sup>(a)</sup>. If euer gold did raine  
 downe from heauen vpon any city, I  
 thinke it is rather this city then Rhodes.  
 Not only for aboundance of gold and  
 worldly riches wherewith it is repleni-  
 shed, but also much more for infinit spi-  
 rituall gifts, and golden graces of God.  
 O London, London, excellent, excellent  
 thinges are spoken of thee, O thou city  
 of God! It is spoken of thee, that thou  
 employest a great part of thy wealth to  
 the reliefe of poore orphanes, of poore  
 souldiers, of poore schollers. It is spoken  
 of thee, that thou doest reuerence religi-  
 on, & loue the trueth more then any part  
 of this realme doth besides. It is spoken  
 of thee, that none are more obedient,  
 none more readie then thou art, both  
 with bodie & goods to defend the state.  
 It is spoken of thee, that thou art so fa-  
 mous in all foraine countries, that as A-  
 thē's was called *h* Greece of Greece<sup>(b)</sup>,  
 so London is called the England of  
 England. And wee may almost as well  
 say that al England is in London, as that  
 all London is in England. These are ex-  
 cellent things, I assure you beloued, ex-  
 cellent things indeede. Wherefore wee  
 which haue receiued so many singular

graces of God, should aboue al other be  
 thankfull for them. And not only one, or  
 some few, but euen al of vs, should bring  
 forth good fruites, answerable to such  
 great mercies. Well, would to God it  
 were so. But certainly it is not so. Cer-  
 tainly all amōg vs, all are not pure corne,  
 there are many tares: all are not good fi-  
 shes, there are many bad: all are not wise  
 virgins, there are many foolish: all are  
 not sheep, there are many goates. Yet to  
 reueigh particularly against y<sup>e</sup> sins of this  
 citie, which shuld make vs weep for our  
 felues, I thinke it not greatly conuenient  
 at this time. Only I beseech you that we  
 may trie and examine our felues: that  
 wee may enter into our owne conscien-  
 ces; euery one of vs humbly bowing the  
 knees of his heart, and saying in this sort,  
 O Lord Iesus, how haue I bestowed all  
 those talents of gold which thou hast gi-  
 uen mee? how haue I requited thee for  
 all thy kindnes towards me? what hath  
 my whole life been els but a continuall  
 warring against thee? what hath it been  
 els but a daily renewing of all thy blou-  
 die torments, and of thy whole passion?  
 Ah vile wretch that I am, how oftē haue  
 I like Iudas himselfe betrayed thee, and

told thee for a little worldly pleasure, or for a little luke and gaine : how often haue I bound thy hands, and euen most despitefully spit in thy face, by refusing those gifts which thou wouldest haue giuen me, and by killing the comforts of thy Spirit? Woe is me, alacke for pitie, I am that cursed Cain which haue murdered innocent Abel my brother, whose blood doth now cry out for vengeance against me, because, that blood by my finnes onely is polluted, by which the finnes of all the world besides are purged. For this will I weepe day and night, yea though I had as many eyes in my head as there are starres in the skye, yet I would weepe them out euery one (c), to thinke that I should bee such an unworthie wretch, as by my finnes to crucifie Christ so often, and to put him to so many deaths, who hath been vnto me so kinde and so louing a Lord. O deare Abell, deare Abell! O my good brethren that I could possibly deuise what to say or what to doe, to obtaine thus much of you, or rather of God for you, that you would weepe, though it were neuer so little for your finnes. But alas, I can doe no more now, but commit and commend all that hath been spoken to the

(c) *In fontem  
frontem, atque  
in flumina lu-  
mina vertam.*

effectuall working of the holy Ghost in you, and to the faithfull obedience of your good hearts to God. Blessed bee God, I am yet very much reuined (being other<sup>w</sup>ise almost quite spent with speaking so long) when I look about me and beholde euery one that is present. For I see no place in this great auditory, where there are not very many readie to weep, the water standing in their eyes, & some alreadie weeping right-out, in true remorse and sorrow for their sinnes. You make me remēber that which we reade in the booke of Iudges, when the Angel of the Lord found fault with the Israelites for their disobedience, they lifted vp their voyces and wept, and called the name of that place Bochim, and offered vp sacrifices there vnto the Lord <sup>(d)</sup>. This place also may bee now called Bochim, that is, the place of weeping, wherein you haue offered vp as many sacrifices to the Lord, as you haue shed teares for your selues. O what an acceptable sacrifice to God is this your sorrowful spirit? I warrant you, you shall neuer repent you of this repentance: you shall neuer be sorrie for this sorrowe. This sorrowfull spirit of yours makes God haue a

(d) Iudg. 2. 5.



ioyfull spirit, and greatly pleases and delights the holy Ghost. Wherefore now that we haue once made the good spirit of God reioyce and take pleasure in vs, let vs not in any case hereafter, let vs not hereafter grieue the same spirit of God, whereby wee are now sealed vp to the day of redemption. The holy Ghost is grieved when we are not grieved, but if we bee thus grieved for our sinnes, then is the holy Ghost delighted. Yea such griefe and sorrow will not onely bee to the holy Ghost a great pleasure and delight, but also it will be to vs the very seed or the interest and loane of euerlasting life (e). For look how a father pitieth his owne childe, and if he see him crye, doth what he can to still him, and takes out his handkercher, and wipes the infants eyes himselfe: after the same fashion God our heauenly father will with his owne holy finger wipe away all teares from our eyes, and take vs most louingly by the hand, and lead vs out of the house of mourning into the house of mirth. Then though wee haue sowne in teares, yet wee shall reape in ioy f. Yea though wee haue sowne but a very few teares, which God hath in a small bottle, yet we shall

(e) Οἶονεὶ ἀνέμω  
 ἢ δάκρυον τῆς  
 ἀσπersion ζωῆς.

Bas. Hom. ἐν  
 εὐχαριστίας 144.  
 Etum breuius  
 lachrymis gau-  
 dia longa me-  
 tam. Paulinus.

shall reape all the infinite ioyes which God hath in heauen. Then though wee haue wanted wine a little while, yet in the ende Christ shall turne all our water into wine, all our sadnes into gladnes, all our musing into musicke, al our sighing into singing. Then though wee haue been a long time married to weeping blear-eyd Leah, yet at length we shall enioy the loue of cheerfull & beautifull Rachell. Then shall Abraham that good mower bind vs vp into sheaues as pure corne, and fill his bosome full with vs, and carrie vs into the Lords barne to make a ioyfull haruest in heauen. Then shall wee with the wise virgins hauing store of teares in our eyes, which are as oyle in our lampes, go out of this vale of teares, which floweth with woe & weeping, & enter into the celestiall Canaan, which floweth with milke and honey. Then shall Christ say vnto vs, not as it is here, *VVEEP NOT FOR ME, BVT VVEEP FOR YOUR SELVES:* but hee shall saye, *Weepe not for me, and weepe not for your selues.* For that which would be too much ioy in this life, shall not be ioy enough in the life to come. Therefore he shall not only say vnto vs, *Weepe not for mee, and weepe*

not for your selues: but he shall also say,  
*Reioyce for mee, and reioyce for your  
 selues. Reioyce for mee, because I was  
 once lower then the Angels, but now I  
 am crowned with honour and glorie:  
 and reioyce for your selues, because you  
 were once as sheepe going astray, but  
 now you are returned to the shepheard  
 and bishop of your soules. Reioyce, for  
 me, because I am your brother Ioseph,  
 whom once you solde into Egypt, but  
 now all power is given me in heauen &  
 in earth: and reioyce for your selues, be-  
 cause you are the true children of Israel,  
 which once dwelt in a land of famine,  
 but now you are brought by triumphat  
 ferie chariots into the land of Goshen,  
 which is the kingdome of glorie. To the  
 which kingdome of glorie, and ioy of all  
 hands, ioy for Christ, ioy for our selues,  
 we beseech thee, O good Lord, to bring  
 vs, after the miseries of this wofull and  
 wretched world, not for our owne de-  
 serts or merits, but for the most glorious  
 passion, and most ioyfull resurrection of  
 Iesus Christ, to whom, with the Father &  
 the holy Ghost, bee all honour and  
 glorie, power & praise, dignitie  
 and dominion, now and  
 euermore, Amen.*